Not to be Taken

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Contents of this Number.

		PAGE.
The Christian and the Chinese Ideal of Womanhood and How our Mission Schools may help to develop the Former Ideal.	By Mrs. Timothy Richard.	53
Christian Unity	By Rev. Charles Hartwell, M.A.	62
Different Ways leading to the Goal of Christianity in China.	By Rev. Immanuel Gaudier.	69
The Korean Catechumen	By Rev. J. S. Gale.	73
Romanizing	By Rev. J. R. Walker.	80
Educational Department: How shall we teach the Chinese Language and Literature in our Christian Schools and Colleges?	By Rev. J. C. Ferguson.	87
Correspondence		94
Query.—Dr. Clark and the Japanese Government.—Political Status, etc.—Dr. Shearer's Review of Dr. Martin's Psychology.—Romanization.		
Our Book Table		120
Editorial Comment		124
Missionary News		129
Missionary Journal		139

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THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXI. No. 2 FEBRUARY, 1900. { $3.50 per annum, post paid.

The Christian and the Chinese Idea of Womanhood and How our Mission Schools may help to develop the Former Idea.

BY MRS. TIMOTHY RICHARD.

(Concluded from page 16, January number.)

II. The present Chinese idea of womanhood, which has gradually evolved from the teaching of Confucius and other sages.

The purity of the Chinese classics and their all-embracing character, dwelling as they do on the five general virtues and the five relationships, and in books for women on the three obediences and the four domestic virtues, are so well-known by missionaries that we need not enlarge on them. What we are more concerned with here is the *result* of the teaching in the general estimate of woman and the lives led by women in China that may lead us to see the defects in the teaching of their own classics in this particular.

1. The general estimate and treatment of woman in China.

It is well known that among the poorer classes girl-infanticide is still very common. This is more, however, the result of desperate poverty than a slight on woman as such. The boys will build up the family tree and their wives will do the household work, therefore the boys are worth keeping; the girls will be an expense for many years and will then go to be the drudges in other families and probably also for many more years be badly treated, hence—ignorant that even these baby-girls are the children of God and, as such, possessed of immortal souls—they conclude that it is better to put them to death. Besides, in this they are but following Buddhist teaching—annihilation better than existence, which is the root of all misery. In a late No. of *China's Millions* a China Inland Mission missionary tells of a woman who, in obedience to the instruction of a Buddhist priest, destroyed four children.

When allowed to live, however, the girls are often much petted by their own parents, knowing the hard lives that are before them as daughters-in-law. On holiday festivals it is astonishing to find, even among the poorer classes, how many fathers proudly carry about their little daughters beautifully dressed when out visiting or sight-seeing. As the cruel custom of foot-binding has been much brought before us lately we need not enlarge on it here. Much of the liberty enjoyed by women in the West will doubtless come to Chinese women when their feet are unbound.

With the exception of young daughters-in-law who have cruel mothers-in-law and wives who have cruel husbands, I do not think that women are so badly treated in China as report often leads people in the West to suppose. Many monuments have been erected to daughters-in-law who have shown devoted self-denying affection towards their mothers-in-law. In Miss Safford's "Typical Women," which is a translation of parts of a Chinese work by Liu Hiang, of the Han dynasty, nearly 2,000 years ago, there are very many examples of devoted daughters-in-law, as well as of wives and mothers, held up for the imitation of after generations. We ourselves have seen the counterpart of Ruth and Naomi in China—quite a strong affection between mother-in-law and daughter-in-law, both of them widows.

Again, men frequently confer with their wives on expenditure in business as well as in family affairs, and often the husband dare do nothing against the wife's advice. We have met women who were the real masters of the house. How often has it been found, too, that persecution from the wife and mother has made a man-enquirer turn back! Women, too, are often trusted entirely with business matters in the husband's absence. The wife of a governor has charge of the seals of office.

2. As to the manner of life of Chinese women.

Busy with the preparation of clothes and the cooking for the family, the Chinese woman in the ordinary walks of life has little or no time for idle gossip. She rises to St. Paul's idea of a "keeper at home." Only in the families of the wealthy, where servants and slave-girls do everything for them, do we find the time not spent in dressing is spent in gambling and opium-smoking; though sometimes even among that class in painting and embroidery.

Modesty and chastity as a rule characterize the Chinese woman, instances of falling from purity being extremely rare and visited with very severe penalty. The unfortunates who lead a life of shame have been bought for that life when quite tiny children.

In ancient times China has had women of literary ability, who have written history and poetry, and also books for the instruction

of women; we don't hear of literary women in these modern days however. Those of ancient times are often proudly referred to as examples of what Chinese women can do. Miss Safford's "Typical Women" quotes some of these. Lady Ts'ao is one of them, and I years ago read an excellent book for women by a widow Wang. I have met with quite a number of women who could read and write, having been taught at home along with their brothers. Some of these were very fond of getting books on foreign countries prepared by foreigners as, they said, they could trust to the correctness of the information in these when they could not trust those by natives. Others, again, we were sorry to find, used their knowledge of characters in reading trashy novels; but that is not peculiar to China.

The desire known to prevail in many quarters to have schools where girls can be instructed in Western learning, so lately frustrated, we trust may soon revive, and many schools, such as that lately closed near the Arsenal, be opened in various parts of the empire.

A word more as to family life in China: It is astonishing from our Western point of view how happy many of the marriages turn out when scarcely any of them are what we call "love-matches." The beautiful stories of conjugal fidelity in their books for women (stories often known even among those who cannot read) have helped towards a happier state of things than might otherwise have existed. The stories of model mothers and mothers in-law, have had their influence for good also. I feel convinced, too, that the self-denying love exhibited in the life of the Goddess of Mercy (so universally worshipped by the women of China), has done much to keep a high ideal in all relations of life before her worshippers. She is thought by many to be the highest ideal of non-Christian religions; and is it not a truth that we unconsciously become like what we worship? Hence we have found much pity for the poor, feeding of widows in famine times, and making and bestowing of wadded garments in winter time, among heathen women of means.

Many truly devout women may be found among the Chinese, sincerely desirous of finding the truth and obtaining purity of heart. In a house-boat trip not long ago it was touching to pass boat-load after boat-load of women on pilgrimage, chanting their prayers as they went along. Worshipping the best they know it is not to be wondered at that these listen eagerly to the "heavenly doctrine" when brought before them and make some of the saintliest Christians when once convinced of the power of Christ to *save from sin*—just the blessing they have been so long in search of. I might give instances, but we are more concerned with Chinese women who do not know Christianity.

In spite of there being many women who seem to enjoy tolerably happy lives, and many devout who are striving after a high ideal, still thousands and thousands of Chinese women pass through life unloved and often unlovable; thousands are cruelly treated by husbands as well as by mothers in-law. To show how common wife-beating is in many parts of China I must refer to a singular question put by a Christian woman to the wife of a missionary of the American Board in Shantung, when the conversation turned on the treatment of women. "But, tell me truly," she whispered, "has the pastor never even *once* beaten you?" Again, you all know that beautiful picture of the apostle, staff in hand, entering a door opened to him by a woman with a child clinging to her skirts and the apostle with hand uplifted in blessing is saying, "Peace be to this house." Two Chinese women on one occasion were standing before it; the one asked the other the meaning of it, when the reply was given: "Don't you see, in the West it is the same as in China; the master has been from home, and the first thing he does, on his return, is to beat his poor wife!" Polygamy as practised throughout the empire proper and polyandry (as in Thibet) must both be regarded as degrading to womanhood.

We need not dwell upon the lack of cleanliness and tidiness too common among *poor* women in China. That is all too well-known, as also the fact that the men-folks among all ranks of society must be fed first and the women be content with what they leave. Too frequent suicides among women also tell a sad tale of unhappiness and hopelessness.

Now we come to the important question—

III. How can our mission schools help to propagate the Christian idea of womanhood?

1. How can our *boys'* schools be made to do so? Perhaps even more can be done towards this end in boys' than in girls' schools; but, if this end is to be reached through the boys' schools, the teachers must keep it very steadily in view as one of the chief means of raising the civilization of the nation; for, as was said in the beginning of this paper, the treatment of its women is the gauge of a nation's civilization. Mohammedan countries can never therefore be truly civilized, because the inferiority of woman is taught in their Bible—the Koran—polygamy, divorce, and servile concubinage, being sanctioned. As Principal Fairbairn truly says: "A religion that does not purify the home, cannot regenerate the race; one that depraves the home, is certain to deprave humanity."

(*a*). The boys in our schools, then, must be distinctly taught that the girls are as much children of God as they themselves are; that they therefore must be treated as equals, not inferiors; the *Grace*

Before Meat, published by our S. D. C. K., with the picture of an entire Chinese Christian family—men, women, and children—standing reverently giving thanks before sitting down together to a meal, might serve as a good object lesson by being hung on the wall of the boys' school; Jesus' treatment of women and Paul's courteous greetings to women workers must be brought before them; in fact the distinctive teachings of Christianity that show Bible teaching to be superior to their own classics on this as well as other points, must be emphasized.

(*b*). It might be well that the same books be used and the same examination papers given just to show that girls are the equals of boys in intelligence. This has, in a measure, been already proved. There have been instances where in higher mathematics girls have excelled boys. When passing through Shanghai in December, 1884, Archdeacon Thomson kindly showed us over the Jessfield school buildings and introduced us to the native teacher of mathematics, who had been trained in Dr. Mateer's school at Têng-chow-fu. Archdeacon Thomson assured us, however, that this teacher's wife, who had been trained by Mrs. Mateer, was the better mathematician of the two, the husband often having to apply to the wife to help him out with the more difficult problems.

(*c*). Frequent joint meetings of the boys' and girls' Christian Endeavour Societies, a monthly or quarterly rally in the same mission, and a half-yearly or yearly rally of societies in one neighbourhood, might serve the purpose of showing that Chinese girls and women are capable of expounding and applying Scripture truth in a helpful way, and by their prayers are capable of drawing all hearts very near to God. That they can do so without losing one iota of womanly modesty would go a great way in helping our school-boys towards a true reverence and appreciation of womanhood.

(*d*). Let the teachers of the boys as often as possible be ladies. The almost worshipful respect paid by Chinese boys to their lady teachers must go far to raise all womankind in their estimation.

2. And how can the Christian idea of womanhood be promoted in our *girls'* schools?

(*a*). Now that public opinion has been, to a great extent, formed against foot-binding—the Chinese mandarins themselves writing against the cruel custom—it is certainly safe to make natural feet, or unbinding them where they have already been bound, a condition of admittance to mission schools.

(*b*). We have already referred to having the same books and examinations as in boys' schools.

(*c*). But more important than that they must, during their school life, be trained to fill the positions in life to which God calls

them in such a way as to please Him; that is, they must be trained, with the special view of becoming good daughters-in-law, good wives, and good mothers; they must be prepared to bear and forbear with the faults they are sure to find (judging by their own imperfections) in the varied dispositions of the members of the households to which they will after marriage belong; like the model woman in Proverbs, the law of kindness should be on their tongue, and they must resolve never to eat the bread of idleness; to win the esteem of the mothers-in-law, they should be good at cooking and at cutting out and making dresses; to win and keep the love of their husbands, they must be taught to be cheerful in their manners and tidy in their persons, even when attending to household work; that as mothers, they must rule by firmness and kindness, never using threats that they don't mean to carry out, and taught also that judicious praise is a surer way to secure loving obedience than any amount of scolding or punishing. The high aim must be ever kept before them of fulfilling of God's will in all relations of life, so that they may claim to be among the sisters of Jesus, "for," says the Master, "whosoever shall do the will of my Father in heaven the same is my brother, and sister, and mother."

Above all they must be taught that keeping in close communion with God, getting into the secret of "pray without ceasing"—the heart ever looking up for guidance and direction—they will not only please God and those among whom God places them, but that by so doing they will also find opportunities of uplifting those about them in their homes and neighbourhoods and in church meeting to the same life of communion with the unseen—the Divine—enabling those who see and hear them also to attain to the life of joy and peace and love which they themselves possess. Miss Newton, of Peking, in the November issue of *Woman's Work*, gives a most beautiful instance of a wonderfully complete Christian—as a daughter-in-law, wife, mother, and member of the church—who had no advantages of good training in her own home; her mother, though a professing Christian, being anything but a good example to her; all her qualities being traceable to the training she had had in a Christian school. The description is unfortunately too long to be quoted here.

(*d*). Further on this point. Several years ago the Rev. Y. K. Yen allowed his daughter to walk daily from Hongkew to her school, about a mile and a half away, and gave as his reasons that, in the first place, it was good for her health and, in the second, that he thought the time had come when the Chinese should get accustomed to see good, modest girls walking about freely just as foreign girls do. I think he was right.

In the same line of things has not the time come in our girls' schools when men, both native and foreign (in a reasonable way of course), should be allowed to visit girls' schools and get an idea of the work done? If this were allowed occasionally the girls would soon get rid of embarrassment and mock modesty while never losing their true modesty. I have often thought that in our girls' schools it was a great pity that the fathers were not present as well as the mothers at the closing exercises which are always so interesting. Were the girls used to having male visitors occasionally during the months of study I think they would not be unduly nervous or embarrassed when that interesting day came round were the fathers among the listeners. I think, however, that we must wait for a more entire Christian surrounding before we allow our school girls to meet native or foreign gentlemen socially in the free manner of the West.

(*e*). Finally: Should the vexed question of woman's rights ever come up in our girls' schools let the girls be taught, as I was in my girlhood—now a long, long time ago and therefore rather old fashioned I fear:—

The rights of women—what are they?
The right to labour and to pray,
The right to lead the soul to God,
Along the path the Savior trod;
The path of patience under wrong,
The path in which the weak grow strong,
The path of meekness and of love,
The path of faith which leads above.
The right to succour in distress;
The right while others curse to bless;
The right to watch while others sleep,
The right o'er others' woes to weep.
Such woman's rights, and God will bless
And crown the champions with success.

IV. Lastly a few words on how we missionaries, whom the servants and school children so closely observe, can in our schools and out of them help to propagate the Christian idea of womanhood?

1. Our brethren can do so by being ever courteous in their bearing towards the other lady workers, including their wives, so that the highest ideal of happiness any girl in our schools can have is by and by to be treated by her husband just as the missionary treats his wife. The school-boy, too, ever on the watch, will be found determining that when he gets married he will follow the beautiful example of his masters, not only treating his wife with all courtesy but consulting her on all important matters and deferring, as far as practicable, to her judgment.

2. Let us lady missionaries strive to be concrete examples of what the girls ought to be—full of charity to those about us, ever on the lookout for saying kind words and doing kind deeds while ever showing thorough capability for our chosen life-work. In the case of those of us who are wives and mothers let us be examples in those relations and also strive to show that, when there is love and entire confidence in our family relations, it will invariably be accompanied by a wider and more unselfish love towards all around. As Lowell so well puts it:—

"Love for one, from which there doth not spring
Wide love for all, is but a worthless thing . . .
But our pure love doth ever elevate
Into a holy bond of brotherhood
All earthly things, making them pure and good!"

*Christian Unity.**

BY REV. CHARLES HARTWELL, M.A.

"*That they all may be one.*"—JOHN xvii. 21.

WE all recognize these words as a part of the sublime and comprehensive prayer offered by our Lord on the night when He was betrayed.

In this prayer we also find such petitions as these: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

But we see repeated in various forms the Savior's petition that His disciples should be bound together in a sacred unity: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

* Sermon preached at Sharp Peak, Foochow, September 10th, 1899, by the Rev. Charles Hartwell, M.A., of the American Board Mission, and published by request.

Christian unity in spirit and in practice is also implied in the Apostle Paul's exhortation to the church at Corinth as well as in many other passages: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

It is not necessary to assume that our Lord or His great apostle had in view a mechanical uniformity, for that would eliminate the element of personal freedom. Nor is there anything wrong or injurious in the existence of the numerous denominations of the Christian church. These are simply an expression of the multiplicity of the divine unity. Revealed truth, being many-sided, is not so completely reflected by any one of these denominations as by all of them, supplementing each other as they do.

Our Savior taught by means of far-reaching general principles rather than by specific rules, and to such a heart and mind as His an all-pervading spirit of Christian unity must be far more precious than mere external uniformity resulting from a coercion of heart and conscience.

Never in the history of the church has such progress been made in genuine, intelligent, Christian unity as during the past fifty years. The contrast in this respect between to-day and half a century ago, fills my heart with gratitude and joy. More and more are Christians coming to feel the love and mutual interest which we ought to cherish for one another.

In respect to the missionary work in China, the general conferences of 1877 and 1890 accomplished much good in making the missionaries of different fields and of different societies mutually acquainted. Not only did we learn of the various methods of work adopted in different missions, but it has seemed to me that the mutual sympathy that was excited among the fellow-laborers in the one cause and the interest excited in each other's work, were of sufficient value to justify all the time and money spent to hold the conferences, even if but little additional knowledge was gained by the different participants as regards new methods of carrying on the missionary work. The Christian fellowship enjoyed on those occasions inspired mutual confidence in the consecration and wisdom of the various workers in the Lord's vineyard and also in the results of their labors. Judging from my own experience also, the conferences at Shanghai increased our mutual charity towards those who differed somewhat from one another on minor points of Christian polity and doctrine. When we came to see the true consecration of some, of whose views and teachings we had stood a little in doubt, we could but feel that they were led by the Spirit of

God as well as ourselves, and that therefore the Lord would bless their labors as well as our own. Those general conferences helped in a marked degree to answer the prayer of Christ that all His missionary followers in China might be one.

And with regard to Christian doctrine and polity, how presumptuous it would be for one particular church or denomination to claim a monopoly and set itself up as the model which all must implicitly follow! No finite mind, or group of finite minds, can grasp the whole truth concerning the nature of God and of our relations to Him. Finity cannot fathom infinity, nor can one community possess all the wisdom and excellences in the world. All branches of the Christian church have their good points, but no one branch possesses all of them. By mingling with each other, therefore, we may discover our own deficiencies, be enabled to remedy our defects, and thus more efficiently promote the glory of God.

When Christ prayed that His followers might all be one, I do not suppose that He prayed that throughout the world there should be but one form of church organization. I do not think He wished or planned for this, nor do I believe that such a thing will ever come to pass. We do not find specific rules in the New Testament concerning all the minute particulars in the form of church organization and government. We find general principles for our guidance, but all are left to use their own godly judgment as to what particular form should for the time be adopted. "Where the Spirit of the Lord is, there is liberty," in this matter, as well as in other things. Not only does Christianity foster civil liberty in the State, but also a reasonable degree of liberty also in the management of ecclesiastical affairs. And we are at liberty to adapt our methods to the times and circumstances in which we are placed. What may have been wise in certain past times and conditions may not be wise at the present time and in our changed circumstances. In the beginning of missionary work among the heathen certain methods may have been wise which may properly be discarded as the work advances. This is true in the affairs of the church as well as in other matters. Changes may be necessary if we would accomplish the most for the glory of Christ. Not to make proper changes, therefore, when the time for them is ripe, would be not only unwise but reprehensible.

Nor does it seem wise to strive after absolute uniformity in the mode of church organization, or in the methods of carrying on church work. Not only do Christians differ somewhat in the forms of statement of Christian truth, but we differ in temperament and susceptibility of impression by different phases of truth. People will probably always differ in their estimate of the importance of certain statements of doctrine and in their facility to use these

forms of statement so as to influence others. Some lay more stress on the purely intellectual aspects of Christian truth, and naturally make them specially prominent in their appeals to others. Others, more emotional in their nature, usually frequently appeal to the feelings. Some by education enjoy certain forms of worship, while others are more edified by greater liturgical freedom. These differences in temperament and in culture will of course continue in the church to the end of time. But all these varieties in form, these adaptations to the characteristics of individuals, are perfectly permissible, and may be utilized in building up the church and in edifying the body of Christ. The Spirit who constrains us in all our various modes of worship and labour, is the same. The Spirit of God inspires all true worship, and the worship and service we render are accepted rather in accordance with the intention and feelings of the worshipper than according to the particular form in which they are offered. While, therefore, there is substantial agreement respecting the great fundamental truths of Christianity, the minor differences of belief and statement need not interfere with our mutual esteem and fellowship. A sense of our individual inability to understand fully the complete system of Christian doctrine, to hold it in correct proportion, and to present it in a perfect manner under all circumstances, should lead us to true humility and produce in us a readiness to fellowship with all who accept the truth as it is in our divine head, Christ Jesus.

It must certainly be pleasant to us all to contemplate how certain important movements within the last fifty years or so have promoted fellowship among the various branches of the church. One early movement towards Christian union was the formation of the Evangelical Alliance, the various branches of which are interdenominational, and embrace influential laymen as well as ministers. Branches have been formed in many countries, and so this bond of union and sympathy is very extensive. The Evangelical Alliance has accomplished much good. Its standing has been such that at times it has several times successfully appealed to rulers in the name of our common Christianity, in cases of religious persecution, and in behalf of the oppressed.

Then came the Young Men's Christian Association movement, which was started in London, and has spread to all parts of the Christian world. Not only has the Y. M. C. A. been the means of saving many young men, but, in accordance with its undenominational character, its workers advise their converts to join any branch of the universal church according to their personal preferences. These have conduced greatly to the cultivation of mutual sympathy between the churches which they have elected to join.

The Young Woman's Christian Association of later origin is producing a like effect.

The Christian Endeavor movement has also had a powerful influence in uniting in sympathy the various branches of the church that have joined in it. These and other undenominational and international denominational movements for the promotion of piety among the young, are all helping to raise up a generation of Christians who will be more liberal in fellowship than were their predecessors. They are helping to answer the prayer of Christ that His followers may all be one in aim, one in readiness for united service, one in sympathy, and one in mutual helpfulness. We rejoice, therefore, in all the international, interdenominational, and denominational movements which promote the salvation of men and serve to unify Christians of every name and enable them to magnify the Spirit of Christ and to manifest a likeness to Him.

In one particular, especially, there is at the present day a growing uniformity of views and practice in the different branches of the Christian church. I refer to the positions occupied by women in the work of the church and in the missionary field. This indicates increasing intelligence among Christians, as well as the constraining love of Christ in both men and women. Nearly sixty years ago I first heard a woman preach from the pulpit of a Congregational church. In my early days I knew of but few female public speakers in New England, and those were women noted for their zeal in the anti-slavery cause. Fifty years ago there were but few unmarried ladies in the foreign mission field. But now, as is well known, there are female missionary societies and many single women working in various lands. In the home lands also these women are ordained to the gospel ministry, while many are members of the other learned professions. There are public speakers and lecturers, not only on temperance, but on other moral and religious subjects. Do not these facts show that Christ's prayer is being answered that all His followers of both sexes, as well as in every branch of His visible church, should be one in consecration to His service and in efficiency in the work of saving mankind?

For one I believe that the Bible has been sadly misunderstood as regards its teachings concerning the position of women. Not only has the curse pronounced on the serpent who deceived our first parents been supposed to justify a hatred of all the snake species and the wholesale slaughter of them, but the declaration to the woman that her husband should rule over her, has been regarded as a proof that woman was divinely placed in a position inferior to man. But if we put the word "*will*" in the place of "*shall*" in our English Bible and read "and he will rule over thee," instead of "he *shall* rule over

thee," thus expressing a simple prediction as to the result that would follow her sin, and not implying any approval of man's future oppression, the stronger oppressing the weaker one, we shall see that there is no ground for the idea that the passage necessarily implies that woman is by divine appointment assigned a position inferior to man. No wonder that some who get such an unsatisfactory impression from our common English rendering of this passage, fail to see the justice of the creator's appointment in the supposed unequal positions of sisters and brothers. Why should sex make one superior in our estimation to the other?

Neither do I think that the Apostle Paul's statements in his epistles to the Corinthian church and to Timothy, forbidding believing women to run the risk at that time of bringing reproach on the church by public speaking in the Christian assemblies, imply that Christian women of Great Britain and America should not be public teachers in our day. Paul wrote to the people of his time, and presented arguments adapted to convince them respecting the points he wished to enforce, though his inspired letters, written over eighteen hundred years ago, to Christians in quite different circumstances, are not necessarily applicable in every particular to us who live under quite different conditions. I do not hesitate, therefore, from a scriptural, as well as from every other point of view, to regard the fact that women are taking so prominent a part in the missionary work of to-day as one fulfilment of our Savior's prayer that all His followers should be of one mind and one spirit in helping to bring this lost world into allegiance to our divine Lord.

And what shall we say of the unifying influence of the great missionary conferences in the home lands among the supporters of the foreign missionary work? Already the Liverpool and the Mildmay Conferences have been held, and an Ecumenical Conference is planned to meet next year in New York. Those held in the past have been both interdenominational and international. They have been very influential in promoting harmony and efficiency in missionary work. The discussions concerning mission comity and the best method of conducting the work have resulted in much good. Not only have they fostered mutual esteem and fellowship among the managers of the various societies, but the expressions of fellowship have naturally influenced the feelings and action of the workers in the different fields.

The general diffusion of missionary intelligence by speakers and by the printed page, has also produced mutual sympathy between the various branches of the Christian church. People are becoming informed in respect to the success of the missions of the different churches. All the branches of the church have had among

their missionaries their Pauls to plant and their Apolloses to water, and God has given the increase. The success of the various missions has shown the divine approval of all the branches of the church, and the influence of this fact is to excite mutual joy in the success of each other's work. Thus is mutual knowledge hastening the time of universal oneness and fellowship.

The Students' Volunteer movement is also promoting unity in sympathy and interest among missionaries to the heathen. This movement is international, and it is natural that all concerned should feel a special interest in the labors of those who are known to have shared in the same enterprize.

Another particular which I will mention as having greatly promoted the cordial goodwill and fellowship which we witness to-day is the untold good that has resulted in late years from the exchange of evangelists. The labors of such men as Moody in places across the Atlantic and the visits of the many British evangelists who have visited America and elsewhere, have greatly promoted Christian unity among the English-speaking branches of the Christian church. No heart, alive with love to Christ and His cause, can but rejoice at the displays of divine grace that have been seen in connection with the labors of these servants of God. Belonging to various branches of the church, they worship the same God, preach the same gospel, serve the same Lord and Savior, and exhibit lives of similar holy consecration and devotion. How can their labors fail to show that all the followers of Christ should be one, and indeed are now one in a good degree?

That last thing to which I will refer as having done much to unite the sympathies of Christians of every name is the temperance movement. This has influenced the views and excited the feelings of moral and religious people throughout the world in a striking manner. There are various local, state, and national temperance societies which, although not all limited to members of Christian churches, are yet controlled mainly by Christian people. These societies have exerted much influence in unifying the minds and sympathies of the people in all Christian lands. Probably the most powerful of these organizations in influencing the minds and hearts of people is the Woman's Christian Temperance Union, which of late years has become world-wide in its organization and efforts. This movement has everywhere exerted a most beneficial influence on the various bodies of Christians, and it is to-day mighty in its influence for good. Christian temperance should, of course, be modeled after the example of Christ. Without this there can be no Christian temperance properly so called. This movement, therefore, should lead to the same oneness of character and

practice that all other correct moral and Christian movements tend to produce.

The nature of the proper oneness of all of Christ's disciples is shown by the prayer of Christ. He prayed for the eleven apostles who were with Him and for all who should believe on Him through them, or through any of His future disciples, "That they all may be one; even as thou, Father, art in me and I in thee, that they also may be one in us." And again, "That they may be one, even as we are one; I in them and thou in me, that they may be perfected into one." That Christians should all be one in mind, in sympathy, and purpose, is very evident. The essential idea of Christian oneness consists in likeness to Christ. The proper manifestation of that likeness is the essence of Christian unity. Christ is the model for all His followers. We are imitators of Him. The nearer, therefore, Christians in every land, and of every name, are conformed in spirit and life to Christ's likeness, the more will they be like one another and the more perfect will be the resulting Christian unity among them.

When the Christ-likeness becomes perfect in all, then will there be perfect fellowship among all branches of the Christian church. Mutual harmony and helpfulness will prevail, and the glorious ideal presented by the Apostle Paul will not be merely theoretical, but throughout the world it will become a reality among all Christians: "There is one body and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

*Different Ways leading to the Goal of Christianity in China.**

BY REV. IMANUEL GENAHR.

THAT the subject discussed in this paper is timely, there will be, I am sure, general agreement. But exception might perhaps be taken to the mode of stating the theme. One might ask: are there different ways leading to the goal of Christianity? Is not the saying often heard—Many ways lead to the same goal—utterly false? There is, strictly speaking, only one way from one place to another. For instance, from Canton to Peking there is, strictly speaking, only *one* way. The others are all roundabout roads, side-paths, which may lead to the same goal, but not without loss of time. In the same sense we here speak of different ways leading to the goal of Christianity.

* Read before the Conference of the Rhenish missionaries at Hongkong.

It has been from of old well pleasing to the condescension and loving kindness of our Heavenly Father and to the "many fold" wisdom of our God, of which the apostle to the heathen speaks in Ephesians iii. 10, to lead men according to their different dispositions and states of mind in the most divers ways to one and the same goal of redemption. This diversity of ways, by which men according to the diversity of their own peculiar natures and aims of life have been drawn to the gospel, is not difficult to recognize or to trace, as well in the case of the first appearance and spreading of Christianity as in the times of its later propagation. For as Christ while incarnate and visibly operating drew near to Him the most divers kinds of men, so He continues in a similar way to operate invisibly through the gospel in the history of the church through all times.

The heathen, who now-a-days in want of help turn to the messengers of Christ, are almost all very similar to the men and women whose figures are so familiar to us through the sacred history. In most cases it is not concern for the salvation of their souls which compels them to come, but some desire after external help. They seek a physician for their sick, a protector against their enemies, a peace-maker in their quarrels, a teacher for their children, a mediator in their intercourse with foreigners, a reformer of their conditions of life, a gain bringer, who may instruct them how to introduce the foreign civilization.

Are we to encourage such vague, misty, and incomplete notions? Is the missionary to stand amongst the heathen as a bearer of civilization, a physician of the sick, a peace-bringing chief? Is this the problem of missions? In the first instance certainly not. But modern missionaries can scarcely avoid paying some attention to these secondary and tertiary problems which lie on the periphery of their calling. Heathendom, even the relatively most civilized, stands now-a-days so far below the Christian European that wherever he appears, as a matter of necessity, the eyes of all are directed toward him, and whenever the heathen are in want of help, and their own means fail, they will consult him.

Of course we could refuse such requests and say to the heathen, even with an appearance of piety: I have nothing to do with your bodily concerns, with your fields, your houses, with your quarrels; it is only your souls that I am concerned with; I am come to win them for the life eternal; don't bother me with these paltry things. But this would not be to have the mind in us which was also in Chirst Jesus. Though He saw the great problem of His life in preaching the glad tidings of the kingdom of God to the poor, he nevertheless had time to spare for the blind, the lame, and the cripple.

He did not regard it as beneath His dignity to feed the hungry, to fill the nets of Galilean fishermen, to gladden the hearts of a perplexed wedding party by a "miracle of luxury," to bless little children, and to settle quarrels.

"To heal, to calm and to console,
To gladden and to bless is His joy."

How then can His messengers act otherwise? It is true, only a very few of them possess the gift of taking up serpents, casting out devils, laying hands on the sick, that they may recover. But instead of the gift of miracles the messengers of Christ are to-day furnished with a higher culture, with arts and sciences. Are they to keep back the gifts granted to them?* The blessings of Christianity precede them. Therefore it must also be their joy "to heal, to calm, and to console, to gladden and to bless," the more because in addition to, and together with, the blessings of Christianity there is also the curse of an un-Christian civilization preceding them.

* NOTE.—I am prepared to hear the objection raised here that my argument is merely a kind of fig leaf to cover our nakedness and deficiency of spiritual gifts and power, and that the holy Scriptures are not at all in accord with this "subterfuge of perplexity" as it has been called; moreover, that it leaves a very strange impression if the messengers of Christ are seen using homeopathy, allopathy, and hydropathy when the prayer of faith and the laying of hands on the sick in the name of Him, whom they have preached so often to the heathen as the sole physician of their souls and bodies, ought to be mighty to save them that are sick.

This is not the place to enter into a full discussion of this subject. I am also far from denying a present want on our part since we are in great need, so far as I can see, of a much more powerful endowment of the Holy Ghost than we possess, and so probably are the churches who support us. I am fully persuaded that only by this means we can overcome successfully the innumerable forces, visible and invisible, which the powers of darkness arraign against the testimony of Jesus. But we cannot *force* the return of a fuller measure of the Spirit; neither can we conceal from ourselves that, behind a certain urgency for the return of the spiritual gifts, self-conceit, (and in its train grave dangers) very often lurks. I may mention here the movement originated by Lavaters' three questions as to the necessity of the continuation of the spiritual gifts which caused some, who once ran well, at last, to fall into unbelief. I may farther mention the movement originated by Irving and called after his name, which has brought scarcely any profit to the church of God as a whole, except the questionable advantage of a new denomination. Whether the faith healing movement, which has its centre at Chicago, and which lately has caused such a stir, will serve in any way to further the kingdom of God on earth, remains to be seen.

This movement looks down with sovereign scorn on medical missions and stigmatizes those who do not reject the use of medicine, but on the contrary seek in all loyalty to serve suffering humanity, with the reproachful term "apostates." Its adherents seem to me, to put it mildly, to err in a two-fold direction: *firstly*, in that they not only overestimate the spiritual gifts, specially the gifts of healing, but also make them an essential condition of a living, self-evidencing faith; *secondly*, in that they neglect to look at God's plan as a whole and do not trouble themselves with the question whether and how far according to the measure of the divine dispensation in our time a general return of spiritual gifts is admissible and well-pleasing to God. (Comp. the letter of the Rev. St. P. Smith to Dr. Hudson Taylor in the "Leaves of Healing." Vol. V., No. 23). The Rev. St. P. Smith goes even so far as to reckon the use of medicaments amongst the "works of the flesh." (*θαρμακεία*, he says, has been unfortunately translated "sorcery" in Gal. v. 20, as it ought to be put, "the use of any kind of drugs, potions, or spells"), and to warn the venerable Dr. H. Taylor, who does not occupy the same standpoint, that he will have cause to regret his pertinacity before the judgment seat of Christ! Here we have that kind of self-conceit which presumes itself to be a performer of miracles without asking beforehand whether the power has been given by the Lord or not.

Only there is a great danger connected with it. We are ever apt to put secondary things in the first place. In consequence of our medical work and other external activities we may neglect what ought to be the constant business of our life—the preaching of the gospel. He, however, to whom the one thing needful is always the greatest and single concern, who never ceases to work out his own salvation with fear and trembling, will have no other aim in all his healing, helping, and other external work than to lead souls to Christ. He will never be satisfied till he sees in the heathen who applies to him for help, the awakening of that faith which saves.

After these introductory remarks we will now immediately step *in medias res* by attempting to trace the ways which God's providence makes use of in leading the Chinese to salvation.

I begin with the frank concession that the number of those who on account of our preaching declare their willingness to become disciples of Christ, in other words, who by means of the word spoken to them are converted, is not large. Not very many of our Christians have from the beginning trodden the "good" (Jer. vi. 16) and straight but straitened way of true repentance and faith. Most, and not the worst of them, have reached the goal by roundabout paths, and only after belonging for a longer or shorter time to the church has there appeared in them that inner change of life which we call conversion.

Now this fact, that our preaching has not the same all-penetrating effect as the preaching of the apostles, is often very painful and discouraging to us—the result of the labour carried on with our hearts' blood is in such very small accord with the plans and wishes we formed when we entered upon our work. No wonder that we all more or less have to go through some kind of disappointment, and that we find ourselves aright in the actual circumstances only after a large amount of mental work and often only after long experience.

The reason of this is not far to seek. We all, no doubt, bring out with us full devotion to the work entrusted to us, but there is in most cases a sad deficiency in knowledge of the actual circumstaces; for example, in comparing our activity with that of the apostles, we often lose sight of the fact that unlike them we have to bring the gospel to a nation which in peculiarity of race, customs, and manners, culture and religion, is entirely different from us. We have to learn with much pains a language so very unlike ours; we are to acquire with much self-denial the habit of entering a world of thought entirely foreign to us. And if we have succeeded in all this, so that we deem ourselves to have found the means of coming

near to the hearts of the people in an effective way, there arise suddenly new difficulties in the shape of deep-rooted prejudices, produced by the lives of ungodly Europeans. In short, the situation, though similar in many aspects, is nevertheless entirely different from that which the apostles had to face.

Nor is this all. The gigantic power of darkness, the horrible corruption and depravity which in the times of the apostles held the pagan world bound with bonds of brass, has in the course of the centuries not decreased, but increased. *We* are to conquer a heathen world which has been 1,800 years longer alienated from the life of God and has sunk still deeper in forgetfulness of the way to seek God "if haply they might feel after Him and find Him. (Acts xvii. 27.)

Again, we often underestimate the prominent significance which the institution of the synagogue had for the teaching and preaching activity of the apostles. Not only within Palestine, but also in the neighbouring heathen countries the apostles found in all the large cities synagogues as suitable points of contact for their Christian teaching. In Greece and Macedonia also it is almost always the synagogues in which the name of Christ is first proclaimed by Paul, and from which the Christian churches develop themselves. Though the origin of the church of Rome is wrapped in some obscurity, it is not unreasonable to believe that she also went forth from the cradle of the Jewish synagogue. Literally, at least as regards the then known world, the word of James (Acts xv. 21) was true, that "Moses from generations of old hath in every city them that preach Him, being read in the synagogues every Sabbath."

Thus, the synagogue, according to God's plan and dispensation, was to prepare the way for the gospel, not only in Palestine, but also on the soil of heathen countries, a fact which has no parallel in China. It is impossible to overestimate the significance of this fact, viz., that when the apostles went through the countries as missionaries, by means of the synagogue the Word of God in the Old Testament had already been carried into the whole of the then historical world.* Because in those proselytes, who in the place

* In order to get some idea of the influence which the Jewish churches of the diaspora by their synagogic institutions exerted upon the heathen world, let us hear the opinion of some of the Jewish and pagan contemporaries. "The multitude of mankind," so says Josephus, the Jewish historian with perceptible pride, "itself has had a great inclination for a long time to follow our religious observances; for there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come, and by which our fasts and lighting of lamps and many of our prohibitions as to our food, are not observed, they also endeavour to imitate our mutual concord with one another and our charitable distribution of our goods and our fortitude in undergoing the distresses we are in on account of our laws, and, what is here matter of the greatest admiration, our law hath no seduction of pleasure to allure men to it, but it prevails

of their heathen view of the world, had got the knowledge of an almighty, holy, and self-existing God, and at the same time, as mere proselytes of the gate, had no reason for showing that national pride and self-righteousness which locked the masses of the Jewish people against the gospel, the apostles found the most favourable ground for the promulgation of the gospel. Such an institution, which in the best sense of the word had acted as a preparation for the gospel (this is not the place to speak of the unfavourable aspect of the synagogue), we look in vain for in China.

Perhaps some one will think all this a great digression from my theme. But it is not so. It was needed to show that China cannot reasonably be compared with the mission field of the apostles (Asia Minor, Greece, and Rome.) Then, the success on both sides ought to be judged accordingly. Now I do not wish by any means to deny that the spiritual endowments of the apostles, in virtue of which they could oppose the dark powers of heathendom, were much more intense than ours. Not in order to excuse this want, which always makes itself felt, still less to silence the longing after a more powerful attestation of the Holy Spirit, have I drawn this parallel. My sole purpose has been to bring it to our consciousness more fully that with reference to the *seeming* failure of our preaching we must take into consideration the colossal difference between the circumstances of the apostolic age when compared with to-day. This is not commonly or sufficiently understood.*

I say designedly, seeming For in reality matters are happily not what they seem. Though the number of those, who on account of our preaching express their willingness to renounce their idols and to turn to Christ, is small if compared with those who continue to be heathen, there remains the fact that ever growing

by its own force; and as God Himself pervades all the world, so hath our law passed through all the world also," (Ag. Ap. Book ii. 40.)

What the Jew is boasting of here is confirmed by Greek and Roman writers. Seneca, for instance, complains that the customs of that nefarious people (the Jewish nation) have gained the mastery so far that they have been accepted throughout all countries, etc.

* At the conference at Shanghai in 1877, the Rev. Dr. H. Taylor put the question, whether there is *any* reason to assume that if work, similar to that done by the apostles be now done in China, it would be attended with results less valuable and encouraging? and he expressed his own firm belief, "that as great effects would be now seen in China from similar labours as were seen 1,800 years ago in Asia Minor and in Europe; and that our difficulty lies, and lies only, in the obstacles which exist to our not doing similar work." Well did the Rev. Dr. Douglas in the following discussion, object to the comparison of our work in China with that of the apostles. "China," he said, "was in no respect like Asia Minor, Greece, etc., in the time of the apostles. Jewish colonies had been long planted in all these countries, and the knowledge of the Old Testament revelation and of Jehovah, the only living God, had preceded the apostles wherever they went. The ground was thus prepared for the preaching of the gospel; and the New Testament proves that the apostles almost entirely confined their labours to the parts of the field thus prepared." (Records of the Conference, p. 102, 113.)

masses are enlightened by the preaching of the gospel, so that confidence in the native religion vanishes. He who has eyes to see, can already perceive that there is the beginning of an inner transformation of paganism taking place incessantly. So the way will be paved for Christianity, which is ever spreading more widely.

(To be concluded.)

*The Korean Gentleman.**

BY REV. J. S. GALE, WONSAN, KOREA.

THE calm and composure that environs a Korean gentleman is one of the mysteries of the Orient. Embarrassed he may be by a thousand debts, and threatened by a hungry wolf through every chink in his mud cabin, yet the placidity of his life continues unruffled. He is master of a composure that forms the groundwork of other characteristics. From Confucius he has learned to mortify every natural impulse, and to move as though he acted his part on a stage where a single misdirected smile or thoughtless measure would upset the greatest piece on record. His choicest word is *yei*, meaning "proper form." If he only keeps *yei*, he may offend against every command in the decalogue and still be a superior man—in fact, may be perfectly holy. If he breaks *yei*, he is covered with confusion, and counts himself the vilest of the vile. *Yei*, of course, is Confucianism. If you speak a word in disparagement of *yei*, the gentleman is frantic, forgetting *yei* altogether for the moment in his effort at violence.

Anything that interferes with the rigid fulfillment of *yei* is of course to be avoided, for which reason no gentleman indulges in manual labor, or, in fact, in labor of any kind. His life consists in one supreme command of coolie service, while the coolie responds to every order. The lighting of his pipe or the rubbing of ink on the inkstone must be done for him. Down to the simplest requirement of life he does nothing, so his hands become soft and his finger nails grow long. From constant sitting his bones seem to disintegrate, and he becomes almost a mollusk before he passes middle life.

When once they have attained to this physical condition of pulp, they are, in a measure, immune from the thumps and shocks of ordinary life. It was my misfortune once to ride through a rough and mountainous country in company with a Korean gentleman. By keeping a constant hold on the halter rope, I managed to escape a back somersault whenever the pony jumped. I warned Mr. Cho

* From "Korean Sketches." Fleming H. Revell Co., Chicago.

of the danger he ran in sitting bolt upright on the pack without girders or supports of any kind to protect him. He remarked, in reply, that it was not good Korean custom to hold on to the halter as I advised, and so we proceeded. When the sun grew hot he added to his already top-heavy condition by opening an umbrella. The startled pony, with one bound, shot Mr. Cho backward out of the saddle, and his fall, which is the point of my story, was marvelous to behold. On the uneven surface of the road he flattened out like a ball of paris plaster. Jacket and pantaloons were lost sight of; even the hat, like a spot on the sun, was but an irregularity of color on an otherwise flattened surface. But from this mass came forth the man, illustrating how we have all proceeded from original protoplasm, for he pulled himself together and said he was none the worse, though I should certainly have been damaged seriously by such a fall.

Not all the gentry by any means are scholars, though they ought to be, if they came up to the standard of Confucian requirement. Those who have attained to this are marked and honored men; they are all but worshipped by the mass of the pepole, and are given the freedom of every city in the kingdom; they are admitted as distinguished guests into the presence of the highest, free of pass. Chinese characters seem to have for these few a consuming fascination. Not so much the thought conveyed as the character itself seems the object of veneration. From them he "builds" (chita) forms of expression and verses as a child builds an enchanted castle from blocks of different sizes; and there is no limit to the variations and combinations possible, so there is no limit to the charm they possess. Two scholars can find sufficient to interest them for a single day in a single character, and as there are in use some 20,000 characters they have a fund of interest to draw on that will last for half a century. No attempt is ever made to write more than original ditties or mottoes; anything approaching to an original work in Chinese would be like an attempt to outdo Homer in Greek—presumption unheard of. So the scholar plays his life away with this unending rosary of ideographs that entwine not only his neck, but his mind and heart and soul.

For the unlettered gentry, Chinese has no charm. They keep a few learned expressions at their fingers' ends as a sort of bulwark of defense when hard pressed; but, as far as possible, they avoid the subject. Their life, since shut off from intellectual pleasure, consists of material pleasure, dress, and enjoyment. This class of scholar is exceedingly common in Korea. In immaculate white he emerges from the holes and corners of every mud village. If he is an official of importance, he does not walk alone, but is assisted by

the arms on each side. If he ventures by himself, it is with a magnificent stride that clears the street of indifferent passers and commands only on-lookers. In one hand is a pipe three feet long; in the other a fan; over his eyes two immense disks of dark crystal—not to assist him in seeing, but to insure his being seen. How precious these are! Many a man will forego the necessaries of life if only he can gain a pair of *kyung-ju* (spectacles), and so cover himself with glory before an onlooking assemblage. I once offended greatly against *yei* in an effort to befriend an impecunious gentleman, who had told me of his financial embarrassments. He was at the time wearing a pair of dark crystals, and, thinking to make him a present under cover of a purchase, I offered him thirty *yangor*, or six American dollars, for his glasses. He was amazed to think that I should virtually ask them for nothing, for he had paid equal to fifteen dollars for them, and a bargain they had been at that. This is one of the absurdities of the Orient, where a man pays two or three months' income for something absolutely worthless. Oriental methods are so extremely absurd that there is no hope of an Occidental demonstration by which to rectify them.

The impecuniosity of a Korean gentleman is also a profound mystery. I have figured for years on the question as to how an idle man, with nothing left to-day, shall outlive to-morrow; but he lives, dresses just as well, and misses none of his meals. He will tell you frankly that the last of his hopes for a livelihood have perished, he is financially a total wreck, and his present condition is one of clinging to the rocks, where he is in momentary peril of the devouring element. You are exercised deeply on his behalf; much more deeply, you learn later, than he himself is. Months pass, and he is still in the same condition—a condition *in extremis*, no better, no worse. By way of encouragement I have said: "You have managed to eat and live for a month or more on nothing; just continue on in the same manner, and you will do very well." "Eat and live," says he, "of course; every dog eats and lives; you would not expect me to lie down and die, would you?" And he leaves in disgust, feeling that the delicate points of an Oriental question can never penetrate the shell that encases the barbarian's brain.

The fact that tradesmen and business people are regarded as low encourages the Korean gentleman to neglect thought and training on this line. He is a veritable child in business. Many a foreigner trusts his affairs to his native teacher, and wonders why they should turn out so unsatisfactorily in the hands of a native. If business must be transacted, an honest "boy" will quite outdo in executive skill the best and most honest scholar.

Not only in business, but in other affairs of life, the Korean gentleman is a master of inaccuracy. He pretends to be absolutely certain of everything under the sun, and no subject ever daunts him or is beyond his ability to elucidate. The slightest clue gives him a key to the whole; merely let him see the smoke from the funnel, and he will explain to you the why and wherefore of a steam engine. He will tell you what a comet's tail is composed of, or what color the dog is that causes the eclipse of the moon. He compares the minor details of his life about him with what went on in the days of King Sun—a contemporary of Noah—with as much assurance as we would talk of the events of yesterday. The new arrival in the Land of Morning Calm begins to think what a marvel of information this man is, and what a fund of accurate knowledge he has acquired—and he a heathen, too. It is only when you put his statements to the test that you find he is astray in everything. By the rarest accident he may be right, but it is the exception. He has no intention of deceiving you. The defect lies in the fact that there is something radically wrong with his manner of reasoning and of putting two and two together.

He has a profound contempt for woman, speaking of her generally as *kechip*, or female. He takes for his wife the one his father bargains for, raising no question as to her looks, health, or avoirdupois. She is a subject altogether beneath the consideration of a member of the male sex, with its massive understanding. She is relegated to the enclosure, and lives a secluded life. He refers to her as *kösiki* (what-you-may-call-her), or *ken* (she), and never loses an opportunity of showing how little is the place she occupies in his extensive operations. If the truth were told, however, we would know that the little woman within that enclosure is by no means the cypher he pretends her to be, but that she is really mate and skipper of the entire institution, and that no man was ever more thoroughly under petticoat government than this same Korean gentleman.

His prime object in life is to have a son who will sacrifice to his shades when he is dead and gone. The boy is expected to obey his father implicitly. If he but develops that trait, he may grow up to be quite as useless, or more so, than his sire, and yet be a model man. If no son is born to him, he adopts a nephew or near relative as the best substitute under the circumstances. But the stranger never wholly takes the place of the real son, who is regarded in this life as his strong right arm, and in the life to come as his eternal satisfaction.

In order to make sure of this eternal life through posterity, the gentleman marries his son off when he is still a mere boy,

sometimes but nine or ten years of age. Child marriage is one of the old respected customs in Korea. That it is not more common is because it requires an outlay of money which parents are not always willing or able to make, and so the lad is sometimes left unmarried until he can provide for himself.

The serious question in the life of a Korean gentleman is the service of his ancestor-shades. His life is marked by periods of mourning—three years for parents and lesser periods for more distant relatives. A succession of fasts and feasts, requiring form of dress and outlays of money, consumes more of his time and means than all the provisions for the family living. To neglect these forms would degrade him to the level of a Mohammedan who had renounced his faith.

We have glimpses occasionally of the gentleman's ability as he shares in the games of the outer guest chamber. Chess and *patok* (a kind of draughts) he plays frequently. A half-hour's teaching will show him the moves on a foreign chess board, and a very respectable player he becomes from the outset. His best work is seen in the leisurely development of the game. Rapidity or excitement upsets him. I have seen excellent players, master amateurs of the board, who have had no gift whatever for the solving of problems. When one attempt failed they would give it up and say: "It can't be done." This again proves the jelly fish in his nature, his condition being passive, and not active. Anything like a determined effort he is entirely incapable of, as the mollusk is incapable of performing the feats of the shark or swordfish. Were I to choose one common saying from the language that enters more largely into the life and character of the Korean gentleman than any other, it would be *Mot hao* or *Hal su upso*—No help for it, or, It can't be done.

A marked characteristic of a Korean gentleman's home is its entire respectability. There is frankness and freedom of speech, but no looseness; and few conditions exist that would offend in the best ordered Western household. Strange to say, even in a home where there are a number of concubines, propriety and good order obtain. I once made a journey to Japan with a strict and devout Korean Confucianist, Mr. Cheung. He had learned much of Christ and Christianity, and while he assented to, and rejoiced in, whatever of it agreed with his ancient faith, he remained a Confucianist firm as ever. We took ship in one of the ports of Korea and started for Japan. He had heard of the adoption of Western life and customs in the Sunrise Kingdom, and was desirous of seeing something of the benefits it would confer upon a race. The first thing he saw was the depravity of the women—"selling themselves," said he,

"before the eyes of onlookers and for copper money, too." A year's residence in the country confirmed him in the belief that what he had seen was not the exception, but a national trait. "When women are so depraved the men must be equally so. They know nothing of Confucius, and no fear of God is before their eyes. Western civilization merely tends to make their depravity more exceedingly depraved." He lived as in a kind of nightmare—horror-stricken by nudity and obscenity such as he had never dreamed of in his isolated kingdom. He saw two drunken English and American sailors and the so-called respectables, whose life was but a whirl of pleasure-seeking. "Your Christ," said he, "has but a meager hold upon you after all." He had put off his dress and laid aside his topknot, but his heart remained still faithful to the garments of his ancient faith. The more he saw of life abroad the more he sighed for his straw roof and mud hut, where modesty and virtue had honor still, and where life was lived with some degree of regard for the teachings of the ancient sages.

So he passed from us, one of the last and most unique remains of a civilization that has lived its day. His composure, his mastery of self, his moderation, his kindliness, his scholarly attainments, his dignity, his absolute good-for-nothingness, or better, unfitness for the world he lives in,—all combine to make a mystery of humanity that you cannot but feel kindly toward and deeply interested in.

Romanizing.

BY REV. J. E. WALKER, FOOCHOW.

I WISH I knew as much about this as I once thought I did; for Romanizing Chinese words is a confused and vexing problem. In the first place our ears are imperfect guides. During the first two or three weeks that I spent in Foochow I repeatedly heard certain sounds shouted out which a Foochow man could no more utter than an Ephraimite could frame his mouth to say Shibboleth. My ear heard English sounds, *i.e.*, the sounds being such as I had never heard before, my ear identified them with the English sounds which they most nearly resembled. After I had studied with a teacher for a few weeks these sounds disappeared from the speech of the people; and I wondered what had become of them. In like manner I have heard learners repeating after a teacher sounds quite unknown to his dialect. In the Shao-wu dialect there is a closer and a broader sound of *e* before *n*, *u*, and *i*; but it took me three or four years to find this out, and even now I never feel

quite sure of myself; for I am not yet certain just how these two sounds differ from the English *e* in *men*. That man is an uncommonly successful learner who does not permanently retain some incorrect sounds and use them year after year, placidly unconscious of the difference between his pronunciation and that of the Chinese. In Romanizing the Shao-wu we put a mark over the broader *e;* but the closer *e* is a modified *i* of the kindred dialects, and so had better have taken the mark.

In the second place, the Roman alphabet is very inadequate; and the sounds which we do not hear corrrectly are just the ones which our alphabet cannot correctly represent to our eye. Then, too, English orthography abounds in irregularities and anomalies. We have various letters for one sound and various sounds for one letter. In writing Chinese words we remedy this by giving the vowels their Italian sounds; and we settle on a conventional usage for the consonants. But the inadequacy and ambiguity of the symbols has given rise to various rival devices and conflicting usages.

Our English consonants *b, d, g* hard, and *g* soft are distinguished from *p, t, k,* and *ch,* as *sonants* or flats; the latter being called *surds* or sharps. The sonants are so named because in their enunciation the vocal chords begin to vibrate and the vocalized breath to enter the mouth before the mouth opens to emit the sound. They thus have a sound of their own, and are intermediate between the surds and the liquids. In the case of the liquid *m,* for instance, the vocalized breath passes freely out through the *nose* before the lips part; while in enunciating the *sonant b* the soft palate closes the nasal passages and the vocalized breath enters the *mouth* before the lips part. But in the case the *surd p* the vocal chords begin to vibrate just as the lips come open; while with the aspirated *p* the opening of the lips precedes vocalizatiou, and is followed first by aspirated breath and then by vocalized breath. In English this aspiration after the surds is a neglected sound. Some of us aspirate enough almost for a good Chinese aspirate, and some so little as to almost utter a Chinese unaspirated surd. But many of us are half way between, and need to drill in both directions if we would acquire a good, clean Chinese pronunciation. The Germans on the other hand, seem to overlook the distinction between the *sonants* and the *surds;* and this, as we know, is a hindrance to them in learning to speak English correctly.

But in most Chinese dialects the sonants *b, d, g* hard, and *g* soft, are wanting, and unaspirated *surds* take their place; hence when a Chinese hears a *sonant* for the first time, he is apt to mistake it for a *liquid.* Thus my Foochow teacher asked me what was the English for 蜂, and when I said *bee* he repeated it after me, "*mee.*" After I had vainly corrected him several times he gave up

in a puzzled frame of mind, for he could not see wherein my *bee* differed from his *mee*. His ear perceived that vocalization preceded the opening of the lips; and the liquid *m* was the only sound known to him that would fit the case. But we sometimes find Chinese students of English who carefully imitate the brogue of their English teacher as if it were an accomplishment to be able to say *ba* instead of *pa*.

In beginning the study of the Foochow dialect I found the Romanizing in the text book a great help in calling my attention to peculiarities which my untrained ear would have overlooked; and yet after a time I found I was being led astray by it (as I understood it,) because it did not and could not accurately represent to my eye the true Chinese sounds. Romanizing is a great help in learning the language; but nothing can take the place of careful listening.

A striking instance of conflicting usage in Romanizing Chinese is found in the rival methods of distinguishing the aspirated and unaspirated *surds*. The aspirate is about the same sound as initial *h* in English, but often somewhat stronger; and it is substantially the same thing in such words as 豹, 口, 怕, 他, and 才, as it is in 好. Since therefore we write this word *hao*, analogy would require us to write the others *chhai*, *khou*, *pha*, *tha*, and *tshai*. But our English use of *h* in *ph* and *th* led to the rejection of the *h* and the substitution of the apostrophe ', after the analogy of the rough breathing in Greek. Furthermore, in the absence of any appropriate sign in the Roman alphabet, the *h* was borrowed to indicate the abrupt shutting off of the vocalized breath at the end of the *ruh-sheng* words, etc. Thus we in a majority of cases do not use the *h* to represent the aspirate, but do make an extensive use of it where there is no aspirate.

This confusion in regard to the aspirate, matters little to those who have grown accustomed to it; but it does add to the labor of acquiring the language. To the untrained ear of the new comer there is so little difference between the aspirated and unaspirated *surds* that no vivid impression is produced through the ear on the memory. No one is troubled to remember whether a certain word is *ao* or *hao*, for our ears have been trained from infancy to note this distinction; but many a learner is troubled to remember whether a certain word is *pao* or *p'ao*; and it would be quite a help if the Romanizing emphasized to the *eye* that which fails to impress the untrained *ear*. But the use of the apostrophe rather does the opposite of this. It is smaller than the smallest letter, and has no name or place in the alphabet. If the *h* were employed the learner might spell the word to himself. True he might do this with the apostrophe; but I never knew of one that did; and for years this sign for the aspirate was nameless to me so far as spelling out a

word was concerned. It is not strange, then, that learners should kick at this, and each one devise a system of his or her own. Dr. S. Wells Williams, in an introductory note to his Middle Kingdom, says that nearly every writer on Chinese topics has a system of his own for spelling Chinese names; and he gives fourteen different ways in which various writers have Romanized one and the same Chinese character.

Of late years a favorite substitute for the old method of distinguishing aspirated and unaspirated *surds* is to use *b*, *d*, *g*, etc., for the unaspirated surds and *p*, *t*, *k*, etc., for the aspirated; and this would be an improvement if only the learner would pronounce the words as his teacher does and not as this style of spelling makes them look to English eyes. But some even deliberately and systematically Anglicize or Teutonize their pronunciation; and they are well enough understood by those who are familiar with their brogue. But in talking to strangers on unfamiliar topics this style of pronunciation is a hindrance to being understood. I have known American hearers, listening for the first time to a Scotch preacher, to lose a sentence now and then because of his brogue; and if these things are done in the green tree what shall be done in the dry. If a man is engaged in educational work a little brogue more or less does not matter much; but if one expects to address audiences made up of strangers in large part it is highly desirable that he weed out thoroughly everything foreign in speech or idiom. Correct tones, rhythm, and idiom can do much toward making up for a slight defect in the initials, but when these are also poor, incorrect initials are very unfortunate.

This system of mispronunciation works better with those who aspirate strongly than with those who have a cleaner enunciation. Learners who adopt it are liable to mistake unaspirated words for aspirated. They hear a new word which manifestly does not begin with a sonant, and so it sounds to them like an aspirated word. But I have heard speakers of some years' experience, who began with this system, use the sonants with words learned in the study, and the correct, unaspirated surds, with words picked up in conversation. We also see persons who conscientiously adopt Chinese dress to get nearer to the people, deliberately introduce this foreign brogue into their speech; and thus constantly interlard their talk with sounds which their hearers could not utter to save their lives!

In the country around Shao-wu many words that should begin with an aspirated *t*, drop the *t* and begin with the aspirate. For instance, *T'ien* 天 becomes *Hien*, and *t'ai* 太 becomes *hai*. In some of the cities west of us this is the correct city pronunciation. Hence at Shao-wu the use of the *h* universally for the aspirate, in Roman-

izing, would help us to point out to scholars from the country or from the west of us the exact nature of their brogue. This also illustrates how illogical it is to have two different signs for the aspirate.

One of the defects of the Roman alphabet is that in many cases letters related in sound, have no resemblance in shape to indicate this relationship; and the use of English sonants to represent Chinese unaspirated surds, forces this same defect into our Romanized Chinese.

Another bone of contention is the marking of the Chinese tones. There was first the method of marking the four upper tones by little half circles at the four corners of the word in imitation of the Chinese method, and then marking the four lower tones by the same half circles underscored. But thus we sometimes have the tonal mark here and sometimes there; and in writing the Romanized it is slow and awkward to have to lift the pen at the end and carry it back to the beginning of so many words. Then, too, it is decidedly more convenient to speak of the tones by number than by their Chinese names, which for most dialects are purely arbitrary terms. Why not therefore indicate them by numerals attached to the upper right hand corner of each word? But here comes a split. In the southern dialects it is far more natural and convenient to number the four upper tones 1, 2, 3, 4 and the four lower tones 5, 6, 7, 8. But the Mandarin dialects have only one lower tone, the "lower even"; and our Mandarin dictionaries all put this next to the "upper even" tone and number it 2 instead of 5. To those of us who use both a Mandarin and a southern dialect this is something of an annoyance. There are, however, two arguments in favor of this order. (1). In Chinese poetry the two "even" tones are matched against the other tones which are classed as "deflected." (2). There are a number of cases where the even tones words under a certain head are either all "upper even" or else all "lower even." Thus there seems to be quite a marked affinity between the palatals *k* and *k'* and the "upper even," and between the liquids and the "lower even" tone.

But even in the Mandarin dialects the "lower even" tone is sharply distinguished from the other tones by its uniform aspiration of the surds. The very numerous exceptions to this in the Pekingese dialect are all borrowed from the "entering" tone or "juh-sheng." With this order of the tones in Williams' dictionary, under *ch*, *k*, *p*, *t*, *ts*, there is uniformly a gap between the first and third tone, because second tone words are uniformly wanting under these letters; and even in Goodrich's vocabulary, where many of the gaps are filled up by words borrowed from the "juh-sheng," there still remain fifty odd instances in which there are "lower even" tone

words under aspirated consonants, but not under the corresponding unaspirated letters. This is in the proportion of about one in seven.

It is my belief that we ought to encourage the spread of the Mandarin (which, under present circumstances, would of necessity be the Pekingese) with the hope that it might ultimately supplant the various dialects and give the whole Chinese race one language; and to this end I think that a system of Romanizing which would be uniform for all dialects, so far as dialectic peculiarities can permit, would be a valuable aid. But the system of numbering the tones which now prevails in the Mandarin is an awkward one for the southern dialects. Furthermore, the Pekingese is a mass of confusion to those who speak other dialects. Before *i* and *ü*, *h* and *s* run together to form a sound written as *hs*, and *k*, and *k'* are changed to *ch* and *ch,'* while all the "juh-sheng" words are scattered around among the other four tones in such a way that even Pekingese authorities will give various tones to the same word.

At Foochow, tonal marks have been adopted which are written over the vowels, while other diacritical marks are written under the vowels. This has the advantage of putting the tonal mark over that element of the word which is particularly affected by the tone. The marks used also have some connection with the nature of the tone, which is some help to learners in fixing the tone in the memory. But these marks are more awkward to write than are the numerals. This marking of the tones by numerals is the simplest system yet devised, and those who have become accustomed to it will not care to change from it to any of its present rivals.

At Foochow, now, the English sonants are used for the unaspirated surds, except that instead of using *j* for unaspirated *ch*, *c* alone is used for this and *ch* for the aspirated surd. There are seven tones, the lower ascending tone having coalesced with the upper ascending. The Foochow lower tones do not aspirate more than do the upper except in the case of colloquial words in the lower even tone. Thus 田 is read *ˌtien*, but the colloquial is *ˌch'eng*.

At Shao-wu we have six tones, the lower ascending having been absorbed by the upper ascending tone, and the lower entering tone having coalesced with the lower departing. We number the four upper tones 1, 2, 3, 4 and the two lower tones 5 and 6. As we use Mandarin text books and dictionaries, it would have been better for us to have adopted the Mandarin numbering of the tones. But we approached the study of the Shao-wu through the Foochow. In the Shao-wu lower tones the surds are always aspirated, except in the case of some sixth tone colloquial words.

There are numerous other points of difference in regard to Romanizing Chinese which stand in the way of a harmonious use of

it; and there are various individual systems of Romanizing. "More to the acre this year than even before." Some missionaries have turned away from all attempts at Romanizing in disgust at the confusion and discord; and others are opposed to it as too foreign in its tendencies. Chinese pride of course looks down upon it; but any one who has seen a Chinese coolie woman of more than average dullness read chapter after chapter of the Bible at will from Old Testament or New without mistake or prompting, cannot but hope that some time in the future Romanizing will become a great boon to the common people of this unhappy country.

One serious objection at present to the use of Romanized books in any one dialect is that it enables the pupil only to read just such books, etc., as are specially prepared for that one dialect; whereas the ability to read Mandarin in the character or to read easy Wên-li gives the pupil access to a wide and increasing range of literature. But on the other hand, Romanizing is so quickly learned that the acquiring of it need not stand in the way of bright pupils learning the character also; in fact it can be made a help rather than a hindrance toward this end.

At Shao-wu we use Mandarin Scriptures when reading in public, giving the characters their colloquial sounds and substituting now and then a colloquial word for the word in the text, and this answers quite well. But our teachers do not like to teach pupils to miscall the Chinese characters in this fashion. Some of our preachers have learned to write the Romanized Shao-wu and use it in correspondence with us. It can be writtten *much more* rapidly than any style of "grass" character; and if some confidential message should fall into the hands of spying enemies, they cannot read it. Also, by using the Romanized we can cut loose from the obscure and stilted style of the model Chinese letter.

I should like to see some solid advance toward a scientific and harmonious system of Romanizing Chinese; but I presume that of the various patrons of the CHINESE RECORDER some will not read this at all; and of those who do read it some will be amused and some annoyed, and one and all will hold steadfastly on in the way which usage has made most familiar, and hence most agreeable, to each one. It is not a matter of vital importance.

Once in my boyhood I was playing marbles with three other boys, one of whom was profane. We decided not to play partners, and he exclaimed, "Yes, everybody for himself and the devil for us all." Many times in my life since then experience has forcibly recalled this remark to my mind: it expresses so aptly the manner in which Satan hinders every good undertaking.

Educational Department.

Rev. E. T. Williams, M.A., *Editor.*

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How shall we teach the Chinese Language and Literature in our Christian Schools and Colleges?

BY REV. J. C. FERGUSON.

IT is well to notice at the beginning of this paper that the theme proposes to discuss a purely literary subject on the basis of a scientific method. I do not intend to discuss the value of Chinese literature, either *per se* or in comparison with other possible pursuits, but to take for granted that the acquisition of a good Chinese style and the mastery of Chinese literature is a desirable attainment. Neither is it advisable to allow the religious side of the question to enter into this discussion, for we must all acknowledge as an axiom the truth that mere knowledge can neither produce nor restrain religious inclinations. The church that was first opposed and bitterly persecuted by the devotees of Greek and Roman learning but so overmastered their narrowness that it became the guardian and patron of this learning and has been the chief factor in perpetuating to later generations its literary treasures, can have no occasion to fear the influence of Chinese philosophical thought as set forth in the standard books. Literature must be taught as literature if we are to produce men of culture, and it matters little whether this literature is taken from the poetry of the Hebrew David or the German Goethe, from the philosophy of Paul or McCosh, from the imagination of Milton or John. Religion must be taught as religion and the aspirations of the heart toward God must be fed by divine grace and inspired by the love of Jesus in order to lead a human soul into fellowship with the infinite one. The problems of literature and religion are and must remain distinct. Hence I do not consider the question of the truth or value of Chinese thought as expressed in the classics and later writings as germane to my subject.

The question is, how Chinese children can acquire the mastery over their own language and literature so as to be able to express their thoughts in a clear, forceful style. Hence I infer that the question as to "how we shall teach the Chinese language and literature in our *Christian* schools and colleges" is exactly the same question as to how the language and literature shall be taught

in any school or college, just as the question of how mathematics shall be taught is the same in all classes of schools in all parts of the earth. A first-class Christian school should give a first-class Chinese education with the direct object of making first-class Chinese scholars.

Among the difficulties which present themselves to one who attempts to offer such an education the first is that of securing good teachers.

There has never yet been developed in China a teaching profession which would have an *esprit de corps* among its members. The chief characteristic of the ordinary Chinese teaching is the small amount of knowledge, either imparted by the teacher or obtained by the pupil. The teacher is surrounded by an awe of respect, and is his own master as to hours of teaching, books used, punishment inflicted, and progress attained. If the pupil fails to get on, the teacher reports him as lacking in heaven-bestowed talents and accepts no share of the blame himself, but if the pupil succeeds he must always remember his teacher by sending him gifts on his birthday and at the festivals. This one-sided arrangement produces a class of teachers characterized by laziness, pride, and mental stagnation. "How shall we teach?" "What are the best books?" "How shall we acquire new methods?"—these are all questions which do not occur to the mind of the ordinary teacher. It may be taken for granted as so near the absolute truth that it may be used as a working hypothesis, that there are at present no good teachers of Chinese language and literature in China. Teachers must be trained, and the best method in any school is to search out locally two or three young literary men of ambition, teach them English for two or three years, then steadily translate with them interesting foreign books of elementary science or history or political economy and have these translated lessons given to the pupils. In addition to these, have the teachers prepare on the model of the translated lessons extracts from standard historical works; and thus after a process of a few years you may expect to produce two or three good Chinese teachers who will be able to carry on their work independently. This is a long, difficult course to be pursued, but it is necessary if success is to be aimed at. Contrast this suggested method with the present practice of turning over the instruction in Chinese to a man whose sole recommendation is that he holds the degree of Sui-tsai and is thus supposed to be able to teach his own language. This is an easy way out of the difficulty, but it can produce no good results. All that the student acquires is what he is able to gain by using his own intelligence. If the instruction in English, science, and mathematics,

as given by teachers who have all been under foreign instructors, must be supervised, how much greater need is there of supervision of men who have no proper method of teaching and whose conscience leads them to do no more than enough to earn their monthly stipend. Lack of intelligent interest in and supervision of the methods of instruction of the Chinese teaching staff, must account for the general low average of attainments in Chinese language and literature on the part of the graduates of Christian schools. This problem of working out a proper system of Chinese teaching, cannot be shuffled aside as outside of the legitimate realm of those in charge of Christian schools, but it must be met intelligently and solved. I have suggested that the would-be teachers should be taught English, and this for the reason that with a non-grammatical language such as the Chinese, it is easier to produce an intelligent conception of their own language by the teaching of another language than by years of patient investigation. The teaching of English to these aspiring teachers will also give the foreigner a grip upon them and will lead them to respect him as the possessor of something which they do not have, instead of being placed in the humiliating position of being able to superintend every other department of the school except the unapproachable sanctum of Chinese learning. I am of the opinion that the foreign superintendent of a school can exercise no more healthy influence on the school than by putting himself *en rapport* with his Chinese teachers and becoming their instructor and leader. A few score of such teachers, produced in different parts of China, would be a lively leaven in the great mass of conservative *litterateurs*. The next difficulty is that of books. With the uninitiated, a pupil who has recited the Four Books and Five Classics is supposed to have mastered the essential books for a knowledge of Chinese language. This is a great mistake, for there is perhaps as great a difference between a good literary style of the present day and that of the Classics as in English between Emerson and Chaucer. Neither does the ability to recite these classical books help a pupil to the acquisition of a literary style acceptable to the present day any more than would in English the ability to recite Chaucer help a student to write a composition on "Evolution."

The ordinary Chinese student after having finished the enormous task of reciting these Classics, commences *de novo* the work of learning to express his ideas in the current literary style, and the only value his former laborious recitations are to him is that he knows the characters by sight and is supposed to know their meaning. Now I hold that it is a shocking waste of time to spend seven or eight years of a child's life in the monotonous

humdrum of learning to recite these books with the sole resultant that at the end he knows the sounds and meaning of the characters contained therein. He would much better have these same characters formed into sentences after the model of current literature and containing interesting and useful knowledge, so that at the end of his labour he does not need to commence the process of forgetting all he has committed to memory, but rather the more pleasant task of adding to his store of knowledge. Thus I am of the opinion that whether considered as literary models or as the basis of the subsequent literature of China the study of the Chinese classics as a method of learning the language is a pernicious error, and that their use will cease in any proper educational system. As models they are obsolete, and as foundations the student need not concern himself about them until later. What is needed is exactly what we have produced in teaching the English language, and that is, a set of Readers. These have entirely supplanted with us the early use of the Bible as text-book in our schools for teaching pupils to read, and no one can doubt that the change has been for the better. We need Readers which will commence with simple characters, explain them by other characters and by illustrations, then combine them into simple sentences. This process can continue on up through higher grades until the pupil has acquired a knowledge of the sounds and meaning of the ordinarily used characters and then he is able to read, as we understand, the expression in Western lands. Then he can commence the study of literature, and in this pursuit he must be guided by the aim he has in mind, for the branches of Chinese learning are numerous. He must learn to summarize and abridge the contents of large books on history and political topics, and in the process acquire both knowledge and literary style. The above is the merest skeleton of a suggestion as to the method of mastering Chinese books, but in my opinion it is decidedly in advance of anything which has yet been put into practice in China.

If we examine the object of teaching the Chinese language and literature in the present methods of the schools we shall find that the purpose is to produce students who can pass the government civil service examination and obtain their degrees. Nothing is done for the merchant class to prepare their children for the business life which they are to lead, nor for the farmer's son who is to remain at home in charge of the family estates, nor for the workman's child which is to earn its living by labor. It is a strange fact that all the learning which a child of any of these classes acquires in school is the ability to recognize characters, and that in order to know how to use these characters in his ordinary life the child must learn from the master to whom he is apprenticed

in business or labor how to use the few characters which he knows. This could not be taught him by the ordinary teacher who knows nothing of the every-day use of his language, but only of the orthodox style of the Wen-chang. The case is even still worse. The man who is to enter official life after having passed his first, second, and third degree examinations and become a Tsing-sz (or doctor), must begin afresh and learn the official or documentary style. In this style even very few of the highest literary men of the land become experts, so that all officials keep at their side men who are called "friends" and who help out the ignorance of the official by being able to write out his ideas in the current documentary style. Still another class is wholly neglected by the present schools, and that is the men who desire to make a critical examination of literature and to devote their lives to literary pursuits as in contrast to civil service promotion. The bright teachers have all been snatched up as friends for officials or have themselves entered upon the official life. The only road open to students is to shut themselves off from the world and by sheer industry and patient perseverance master the theme they have undertaken without any help from a preceptor. In short the only object of present teaching is to grind out scholars who can write an essay after the same model as the teacher himself learned, or, in other words, throw unmeaning words into the orthodox mold. Now this is an unworthy motive, not only for the teaching of Christian schools and colleges but for any school which disires to give a modern useful education. Hence I hold that it is folly to teach the pupils of our schools to write the standard Wen-chang or to have any desire and ambition to send pupils to the examinations. We cannot trifle with our pupils. We should teach the son of the scholar or the farmer or the merchant or the laborer something which will be of use to him in his life after he leaves school and not fill his mind with unmeaning nonsense. Only one of the modern government colleges teaches Wen-chang, and that college is considered belated by the new progressive party of China. Let the object of teaching be useful rather than ornamental, and it will commend itself to the best judgment of all classes.

As to the amount of time spent in reciting books, it would be well if in the future the back should be turned not only upon teacher but upon the books also and that the system should be revised. As a means of learning to recognize the sounds of characters the system is good, and it is practically the same as we use in our Western schools in teaching children to read, with the exception that we use the memory upon separate words while the Chinese throw the words into phrases. Any system of

teaching children to recognize words must be based upon the memory and upon the constant repetition of the word until it is fixed in the mind. The reciting of phrases has also an advantage over that of single words, in that it is more interesting to the child and stimulates his faculties. Our Western children learn their mother goose rhymes before they learn to read, and it is no tax upon their memories. The newest First Readers are distinctly higher in tone and meaning than earlier ones, and it would be well if they were made of such good phrases that they would be worth retaining in the memory of the child throughout life. Thus I conclude that the plan of reciting adopted in Chinese schools, as far as beginners are concerned, is scientific in principle and is commendable. As to what is recited I have already expressed myself. However, recitation is carried to a great extreme, and it is vitiated in its good effects by the lack of proper accompanying explanation. Whatever is recited should be explained before it is recited, and questions should be asked upon it after it is recited, so as to be sure that the passage has been understood. I have known pupils who could recite all of the Four Books without faltering who could not explain a single passage. The value of their recitation was entirely negatived by this fact. Recitation should be daily required of pupils during the first three or four years of school life until they have acquired the knowledge and use of some few hundred characters. Then it should be reduced steadily for a year or more, when it should cease. It may be objected that this would give no time for the memorizing of the classical books, and this is exactly what I intend. There is no need of, and no value in, the ability to recite these Four Books and Five Classics, for as soon as the boy has mastered the task he begins to unmaster it, and at the end of a year of enforced absence from school he could not recite consecutively any five pages of what he had been once able to rattle off glibly. No teacher is able to recite what he compels his pupils to learn, for he has long forgotten it. The value of recitation is in the power to use what has been learned or at least to understand its meaning. Useful books should be introduced as soon as the child knows a few hundred characters, and he should learn something of the life about him, of the facts of nature, of other nations, and of his own personality. Through these books he would acquire both knowledge and the mastery of phrases. He should be encouraged to read much and to bring the characters which he does not understand to his teacher to be explained. Reading at sight should be required and the ability to explain new passages either from books or current literature. This is emphasized because of the conviction that good reading of what is intelligently understood

does more to produce a good style of composition than any amount of blind recitation of imperfectly comprehended phrases. A good exercise is for the teacher to read some passage to the pupils and then require them to write it out in their own words; or a fact may be told in the vernacular and the pupils be required to turn it into easy wên-li. This work can be greatly facilitated by requiring careful translation of lessons from his foreign books when the pupil is studying another language. After the recitation of a passage the use of the black-board in proposing questions for which written answers are required, will prove of great value in fixing the meaning upon the memory. From what I have said you will see that while laying great stress upon recitation, it seems to me that it has been carried to excess and not been accompanied by a legitimate amount of explanation.

Finally it may be objected that instead of explaining how the Chinese language and literature should be taught, this paper has only pointed out mistakes in the present system. My reply is that no scientific system has yet been worked out, and that at present I can only call attention to principles and not to results. In the college with which I am connected we are making the first attempt on a large scale to make a study of the difficulties and to do something toward their solution. We are preparing books for primary, intermediate, and high grades of schools.

We are at work upon a set of Readers and are experimenting on a class of young boys. It is too early to report progress, but we are attacking the problem by training men, by translating, and by stimulating some of the young ambitious scholars to help us in its solution. Our work is all in the laboratory stage, but it gives promise of success.

THE following letter addressed to the editor of this Department will be found of especial interest to all those engaged in mission school work. Such an edition of the Four Books as is proposed cannot but be most useful, and there is much reason to believe that Chinese educators, as well as European teachers in Chinese schools, will highly appreciate it.—[EDITOR.]

DEAR MR. WILLIAMS: When I was down at the coast this summer I had a good many enquiries as to whether I intended applying the system of teaching Chinese adopted in my "Mission Reader" to the Chinese classics. These enquiries, coming at the time when the first large edition of the 義學新法 has been disposed of and its success assured, I, of course, faced very differently from what I would have done two years ago, before the first experiment had been made. As I was altogether unable to find time for the work, I had to cast about for some one in sympathy with such a project to undertake it, but I think I may

now say that arrangements have been made that will probably result in this method being applied to the Four Books very much on the principle of the Reader, which by the way is now called the 字學新法, is the property of the Diffusion Society, and to be had of them and of the Mission Press.

Chinese opinion is favorable as to the feasibility and success of the application of this method to the Four Books. A good deal of preliminary enquiry is necessary before determining the actual line to be taken, but, in any case, the friends of educational reform will know that a move is being made in this direction.

I had to cogitate the matter when I was away in Japan, but was both pleased and surprized on my return to find my colleague, Mr. Couling, had come to the front in the December RECORDER with an article having an important bearing on this very matter and its difficulties—difficulties which I hope the new effort may prove to be one step to the solution of.

I am,

Yours truly,

A. G. JONES.

Correspondence.

QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I inquire through your columns whether any one has prepared or is preparing any work on the miracles of our Lord, in Mandarin, or dialect? I have thought of translating or adapting Trench on the Miracles for use in training classes; but if such a work is available, or likely to be available soon, I should be glad to know of it.

I am, etc.,

J. C. GARRITT.

Hangchow.

DR. CLARK AND THE ENDEAVOR CONVENTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Please give notice in your paper that a cablegram has just been received from Rev. F. E. Clark, D.D., of Boston, Mass., U.S.A., president of United Society of Christian Endeavor, to the effect that he plans to be in Foochow for the National Convention of United Society of Christian Endeavor for China, April 4th-7th, 1900. He was given a choice of several dates, and has chosen this later date. All Christian Endeavor and kindred societies should plan to send a delegate or visitor. Dr. Clark is the original founder of Christian Endeavor, and has visited all parts of the world in the interests of Christian Endeavor. Wherever he has been his work has met with signal success. The motto of this society is, FOR CHRIST AND THE CHURCH, which is broad enough and deep enough to include all denominations of Christians; but he ever teaches the sincerest loyalty to one's own brigade in the mighty army of the church of God.

I am,

Yours most truly,

GEO. H. HUBBARD,

Chairman of the General Committee.

POLITICAL STATUS, ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Protestant missions in China have recently stood at a parting of the ways, and the episcopal branches are to be congratulated on the recent decision of the bishops not to enter upon a course of competition with the Roman Catholic church for political form and external authority. Amongst the foreign missionaries there was already a practically unanimous concensus against such a course, but it is to be feared that the native agents are many of them much disappointed. They will now find it harder than ever to resist the persecutions and encroachments of the Roman Catholics, and they cannot hope to compete *in numbers* with a church wielding such power, both moral (or *immoral?*) and political as that church now wields in China.

I fear, too, there are not wanting those who are very much disappointed at having lost an opportunity of attaining to a position of power over their heathen neighbours and on behalf of church members and enquirers, which would have been very much to their liking. They would have attained at one bound to a position of practical authority and power such as they could never have hoped to occupy by virtue of their own talents or attainments (and with power, the opportunity to add to their personal possessions!).

Instead of their occupying, as now and heretofore, a position carrying with it more or less of odium in the eyes of the bulk of their heathen neighbours, there would have been few who would not covet their position, which would be practically that of a small official—perhaps not such a very small one in some cases—but with this important qualification, that they would have none of the pecuniary liabilities which the official has, either to those above, or to those who procured him the post, or generally to both; and non ofe his responsibilities.

This magnificent prospect has loomed up before their eyes and faded away; and it is not surprizing if some of them still continue their attempts to obtain such a state of affairs in practice, though it has been declined in theory, and are found interfering in matters very remotely connected with the preaching of the gospel.

In our parts it is quite a widespread idea amongst the heathen that you have only to enroll yourself as a church member, or even enquirer, in order to secure the protection and assistance of the church in any difficulty whatever; and from what I have heard in answer to my enquiries amongst the heathen themselves, the reply to such applicants is not always so clear and unambiguous as might be desired. There seems sometimes a tendency to temporize and a distinct inclination to assist, if possible, by bringing the powerful weight of the church to bear on the settlement.

It is probable that many cases are settled for other people by our agents right under our noses, and for many more parties, such as enquirers—and perhaps by parties who are not even enquirers, such as heathen servants and employees—professing to have the authority of the church without our knowing anything about it.

So bad had this become that in the beginning of this year the three Protestant missions at work in this town issued a joint notice, which was distributed broadcast, as well as carefully placed here and there, warning the public against such persons and requesting any whom such persons were attempt-

ing to oppress, or from whom they were attempting to extort money, recover bad debts, etc., etc., to come direct to us; and I have had many most pleasing testimonies from respectable persons to the universal favour with which this notification was received.

It would be difficult to overrate the importance, at this stage of the history of Protestant missions in China, of the foreign missionary being readily accessible *personally*, at all times, to all classes of the people. Let us be careful that our servants, teachers, or employees (Christian or heathen) do not raise a hedge around us; and lest a notion should get abroad that we are to be approached only through them as intermediaries.

By withdrawing ourselves, or allowing the erection of any barriers rendering the access of complainants to ourselves difficult, we are offering a premium to oppression and fraud being perpetrated in the name and with the alleged sanction and authority of the church. On the other hand, in so far as we are at all times open to receive "the complaint of the poor," we shall render their oppression in the name of the church difficult or impossible.

And this, I would humbly suggest, is doubly important in the case of the bishops. If they are to be approached with complaints as to the conduct of enquirers, converts, or mission agents, only through those very mission agents, it is natural to suppose they will not be approached at all; and all sorts of oppression may, *and will*, be practiced in the name of the church without their becoming aware of it.

Nay, I would venture to go further and urge that our bishops should not hedge themselves off from the Chinese, even by the *foreign* missionaries under their supervision. For in many cases the foreign missionary is led on quite innocently to some act or line of conduct which identifies him with an affair to such an extent that the aggrieved would imagine it useless to complain to him, considering that he was already too far implicated to be able to withdraw or reverse his action without losing his face.

Yours, etc.,

CHAS. E. CORNFORD.

Shao-hying.

DR. MATEER'S REVIEW OF DR. MARTIN'S PSYCHOLOGY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the December number of the RECORDER is a review by Dr. Mateer of Dr. Martin's Elements of Psychology. Every reader must agree with Dr. Mateer in his high estimate of the freshness and vigor of the thought and the happy expression of it in idiomatic Chinese, and many will no doubt see other excellencies besides those pointed out by Dr. Mateer. I have for a long time been interested in the subject, and read with great interest the work of Dr. Martin as it was first issued in the magazine. But while admiring the clearness and felicity of the diction in general, I was surprized at the Chinese title given to the subject, 性學, as I am also surprized at Dr. Mateer's approval of it when he says: "It is undoubtedly more appropriate to the subject than any other, especially as treated by the author."

I feel much diffidence in venturing to differ from men of such reputation as that sustained by both Dr. Martin and Dr. Mateer, but as I know many of at least respectable Chinese scholarship, and Chinese teachers also, who have equally with myself been surprized at the title chosen, I would suggest that some reasons should be given for translating psychology by 性學. At the introduction of

a new science into any language there will inevitably be differences of opinion on many points, especially in regard to the best to be used. In psychology there is still in the West a great diversity of use, and no doubt much of the confusion on this subject is due to this diversity of terms; a gain in clearness would be made by clearer definitions and a more uniform usage. Is it not most important at the outset to adopt a term generally acceptable for so important a place as the title of the science, and thus avoid as far as may be the confusion that would otherwise arise? At least let us have the claims fairly presented before us. For this reason I offer no excuse for making known my objections to 性學 as a term for psychology, or mental science, the science of the human soul.

The term seems to me faulty in not suggesting the proper scope of the science. There is no subject which has occasioned more discussion among Chinese scholars than 性; but first and last, from Mencius down through the Sung dynasty scholar, the great question has been, is it good, or is it evil, or is it morally indifferent? None has treated it psychologically, but all of them as a moral question. For this reason 性學 would seem a more fit term for moral philosophy than for mental science. 性 is much nearer in meaning to our expression moral nature than it is to mind. It is disposition or quality, spirit but not soul. To this agree the lexicons. In the Sung dynasty the discussion of 性 was complicated by the relation it was supposed to hold to 氣, but the domain of morals was still the field of debate; the chief change being that those who were recognized as authorities admitted that men might be evil from birth on account of the 氣 which enshrined the 理; the latter being so far dominated by the former. There was no approach to making it a mental science, nor am I aware that there has been since till the time of Dr. Martin; so he may fairly claim the virtue of novelty, if novelty be a virtue in such a case. Hsieh indeed says the Buddhists use 性 where the Confucianists use 心, but that is certainly not a good reason for our following them.

Nor do I see that the method of treating the subject by Dr. Martin makes the title any more appropriate. He does not follow the dictum of Chu-tsz, 仁義禮智性也. Had he done so it is difficult to see how he could have avoided a treatise largely on moral philosophy. I have no doubt he could have made a monograph on that line that would have been pleasing and profitable to the readers, but he has not followed that course. His work is distinctively psychology and on the lines of Western science, having the divisions of intellect, emotions, and will.

Secondly, 性 is too narrow a term to use for psychology. No one can deny that man's disposition or nature, 性, has to do with the mind, but it does not include the mind. Chu says: 未動爲性已動爲情. 心則貫乎動靜而無不在焉. Now if 性 in action is 情 emotion, it is not broad enough to include intellectual activity which does not produce emotion. Certainly there is such. Chu also says 心者性情之主也 and quotes with strong approval the statement of Chang 心統性情, all of which show that 心 is broader than 性, and that the latter cannot cover the ground of psychology. In the common expressions 心思, 心意, 心志, all of which are in the realm of psychology as being products of the mind, it would be out of the question to substitute 性 for 心

and say 性思, etc. With us, all moral qualities are referred to the will. With the Chinese, however, 性 does not seem to be connected with 志. They say 心之所之謂之志. If 性 cannot cover the domains of the intellect and the will it is certainly too narrow a term for psychology. Just here it is in point to notice the happy and poetical designation of the will used by Dr. Martin and spoken of by Dr. Mateer, 心君. Why did he not say 性君 if 性 is the proper word for mind? To sum up in a word, psychology is the science of the soul, the mind. 性 is not the soul. It may be disposition, quality, or nature, but is not used for mind or soul in Chinese literature. But I need not continue. I have said enough to indicate the ground of my dissent from the use of 性學 for psychology. If what I have written shall contribute at all toward the settlement of the proper term for this science I shall be satisfied, whether the term 心學, which now seems to me most available, be chosen, or whether what I have said shall stir up some one to show satisfactorily that 性學 is after all the better term.

Sincerely yours,

J. L. WHITING.

PEKING.

ROMANIZATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some days ago I received the September number of the RECORDER. I read with much interest the article in it by Rev. W. N. Brewster, in which he urges the necessity of giving to our people the Scriptures and Christian literature in Romanized vernacular. His statement that after so many years' work "fully eighty per cent of the five thousand Christians in the Methodist Episcopal Mission are not able to read the classical New Testament," is a strong corroboration of the view held by so many that the church in China will never be mighty in the Scriptures so long as it depends solely on the use of the Character.

About the same time I received from South Formosa a number of our *Church News*, a periodical in the Romanized vernacular, of which we sell about 700 monthly. It contained the tabulated result of a census that we took lately in order to ascertain how many readers of Romanized there are in connection with our church. The returns are not quite complete; some of our churches not having reported. But the figures given show that in our church of sixteen hundred communicants we have about two thousand readers. By a "reader" is meant one who can take up a book he has never seen before and read it aloud, so that the hearers can understand what is read. The result of the census is more favourable than I had anticipated, and I think will be recognized as fairly encouraging.

I am not writing an article for your magazine, and do not enlarge on the great benefit we have gained from the use of this method in our mission work in South Formosa. In fact I scarcely see how we could carry on our work without it in any satisfactory way. For instance, we have at present seventy-two places at which people are meeting for worship, whilst we have only about thirty qualified preachers. What ground have we for supposing that those meeting for worship at places where there is no preacher, are making any progress in the Christian life? Chiefly this, that it is easy to secure that at all these places there shall be at least one person who can read

the Romanized and teach others to read. And when this is attained they have at their disposal the whole Bible, Old and New Testament, the hymn-book, Pilgrim's Progress, Bible stories in five volumes, besides small hand-books on outside subjects — arithmetic, astronomy, domestic economy, etc., etc. They can also buy two monthly papers, published at Amoy and Tai-nan-fu respectively. And in these circumstances, even with no other human teacher beside them, we can hope that their meeting together is not in vain.

I would like to make two suggestions for the benefit of any who wish to introduce this method and make it a success. One is that in writing and speaking about it, it is necessary to give it a worthy place. It will never be a success if it is introduced as a second-rate device for the benefit of women and children and those weaklings who are incapable of learning characters. It is much more than this. The method of writing down in alphabetic characters the spoken language of the people, is the method that has been adopted by every civilized nation; and it certainly deserves the careful consideration of the scholars of China. There is no need to set it up in opposition to the Chinese character; the two are not necessarily antagonistic; they have each a sphere of their own. In the meantime, at any rate, Romanized cannot take the place of Character, and Character cannot take the place of Romanized. The man who knows the one should go on to acquire a knowledge of the other. So far from being antagonistic we find in practice that many of our best Chinese scholars are strongly in favour of the Romanized; those of our Christians who are just able with difficulty to work their way through our Character hymn-book, are less enthusiastic! On the other hand, we find the use of Romanized a great help to the acquisition of character. Some years ago a very valuable dictionary was prepared by the late Dr. Talmage, of Amoy, in which the sounds and meanings of several thousands of characters are given. We have also the Three Character Classic with translation and notes in Romanized; and by means of these and similar books an intelligent Chinaman can make progress in the study of the character without having a teacher continually at his side. So much so is this the case that I have no hesitation in saying that if two young men began together the study of the character, one giving his whole time to it, whilst the other took time to learn Romanized also, at the end of two or three years, other things being equal, the one who learned Romanized would also have made more progress in the study of the character.

The second suggestion that I have to make is, that if the introduction of Romanized is to be a success the missionaries must make a point of using it themselves. It is not enough to urge it upon the people by word of mouth; the missionary must show them the example. I know that this will prove very distasteful to many. For one thing it hinders us so far in our studies, in that it takes from us that help to familiarity with the language which we find in the daily use of the character Bible. And it exposes us to slights and annoyances, intentional or otherwise, which are trying to flesh and blood. There are, no doubt, countervailing advantages; the continual use of the Romanized gives us greater accuracy in speaking the language, in that it familiarizes us with the correct tone of every word. But the chief consolation comes to us from the thought of the great benefit that accrues to the native Christians from the sacrifice that we make. "The reproaches of them

that reproached thee, fell on me." For myself I may say, after twenty-five years' work, during which time I have preached generally once, often twice, each Sunday, that in all that time I have, so far as I can remember, only once used the character Bible in the pulpit, and that once I am inclined to regret.

Yours faithfully,

THOMAS BARCLAY,

(*Tai-nan-fu, Formosa.*)

GLASGOW, Scotland.

Our Book Table.

Schereschewsky's Genesis. A Criticism.

A careful perusal of Bp. Scheres-chewsky's translation of Genesis, comparing it with the original and other Chinese versions, leads me to offer a few words of criticism.

As a general thing the style is simple and easily understood and at the same time is good Chinese. As a translation, however, it seems to me to be defective in some points.

1. The terms used for *God* are very confusing. 天主 is his usual term for *Elohim*, yet this word is sometimes simply 主, and sometimes 神 (*vide* xxxi, 53). Again, *Jehovah* is sometimes 主 (*vide* chapters vii, viii, ix.) Again, *Jehovah-Eli* is translated 上主 in chapter xxiv: 40, and the same term is used for Jehovah alone in v. 48. 神 is used for *Spirit* in vi, 2, for *god* in xxxi, 53, and for *God* in xxxii, 28, 30. It is of course impossible to always translate a word in the original by the same word in Chinese, but there should be as much uniformity as possible.

2. Another fault, I think, is the tendency to transfer the Hebrew instead of translating it, as *Shekel*, *Sheol*, etc. These convey no meaning to the minds of the Chinese. If the sounds must be transferred they should be written with a *mouth* 口 at the left hand corner to let men know that they are to be taken as mere sounds. This has been sanctioned by long use (*e.g.*, 叭唎, etc. Mat. xxvii, 46) and has been found helpful. See ii, 12; iii, 24; xliv, 29; xxx, 14, etc. In the case of *Sheol* I think 陰間 would express "the nether world" very well and would have no meaning of "hell."

3. Unnecessary and unreasonable changes are sometimes made in proper names. Why should 埃及, Egypt, be changed to 伊及? There is a diphthong in Greek and Latin, etc. Why conform it to the English shortened form of *Egypt*? If any colloquial dialect is to be the standard for transferring sounds, the Mandarin should doubtless have the preference, but should not some attention be paid to the native dictionaries and the precedent set by transferring Sanskrit sounds in Buddhist nomenclature?

4. *Euphemisms* are often justifiable, but is a translator at liberty to omit a whole clause as in chapter xxxviii, 9? The Septuagint, Vulgate, and some Chinese versions translate here. Akin to this is the use of 施禮 for "kiss." Because the Chinese do not kiss as the Jews did, is that a sufficient reason for translating kiss by "perform the ceremonies," "did according to etiquette?"

5. The *alternative reading* in small characters is often to be preferred to the text., e. g., in xxix the same Hebrew word is differently translated in vs. 21 and 23. Why not 同室 in both cases?

6. *Various emendations.* In xix, 14 why insert 將? The Revised

version puts it in the margin. The context seems to indicate that the daughters were already married.

In xxxv, 18, Benjamin is translated "Son of the *South*" instead of the usual "Son of the *right-hand*." See Gesenius. The ordinary translation seems preferable.

In i, 11 外 is to be preferred to 東. "Beyond Jordan" depends on the position of the writer; to east of the Jordan makes it definite.

On the whole I think this usually good version is open to some amendment.

R. H. GRAVES.

A Pocket Lantern.*

It is a truism that in the land of Chinese literature nine hundred and ninety-nine out of every thousand of us are just beginning to learn to walk. You, venerable reader, are the thousandth, but the rest are mere toddlers and tumblers. And as Dr. Martin pointed out years ago, our path is not a continuous pavement, but a series of stepping-stones. And moreover we travel that path as though by night. And though we are but little children weak, it must be allowed that our habit of tumbling is largely due to lack of light. At times when we gain a good lantern-bearer (whose name is Pundit) and a big full-moon lantern (the biggest known as Giles' patent, the lesser as Williams' ditto), and especially when the lantern-bearer carries us half the way, we get on famously—for little children weak. Yet are we ambitious and would learn to walk alone. We feel like a missionary lady who is so situated that she can only take her walks abroad in company with her house-boy, and in that case often modifies a well known proverb to "One is company and two is none." Would that we might walk alone!

Being possessed of the art of thought-reading, a certain benefactor of his species (every missionary is that, I hope), named Soothill, has divined our desire, and has been working with hand and brain in his workshop to devise and construct what he has now put on the market—a pocket lantern. True, after purchasing one we shall not be able to run in safety, but we may with its kindly light learn gradually to walk without such frequent tumbles as heretofore. Nor may we all at once dismiss our lantern-bearer and his huge lantern except for excursions along the common high-road for a *li* or so. Yet if even archbishops have their chaplains, and Yangtse captains their Yangtse pilots, we need not be ashamed of this.

Till we learn to walk alone, however, locomotion must lack the element of exhilaration. And some plodding students have been known to moan that no such an element can ever be found in the region of Chinese studies. But is not the characteristic pride of a Chinese man of letters largely born of exhilaration? Is not much of his somewhat pronounced superiority over ordinary mortals, that of the victor who has conquered? And with Excelsior for our motto, and the aforesaid pocket lantern for our companion, we may find that the regions beyond are not all snow and ice, but rather a smiling land of victory.

The word companion slipped out, and that is what this little volume soon becomes. In gaining it we gain a friend about whom we wonder how we managed to exist before our friendship was cemented.

Yet such friends are the very ones that we feel it hardest to describe. Biographies written by bosom friends often make dull reading. Our best tribute to a friend is often just, "He is my

* *The Student's Four Thousand* 字, by W. E. Soothill.

friend." And that is my review of the work before us.

It may be added, however, that as one of the best methods by which a new comer may learn to appreciate his pundit's caligraphy is to take up the brush-pen and essay to write himself, so one good qualification in the art of intelligent appreciation generally is to have tried to do something on the same lines as those of another whose masterpiece is unveiled before us. And to descend into personal particulars, it may be related that in my first year, finding Williams too bulky for odd moments, I procured an ancient Hankow syllabary, compiled by the Rev. Josiah Cox, and having had it copied by a Chinese teacher, filled in the spaces opposite each of the numerous characters from Williams, with the result of a saving of weeks of work in hunting up characters per annum. Yet though such a dictionary was fairly portable, it lacked a radical index, and any strange character whose sound was unknown had to remain so. But the present volume is not only just half the bulk of my Ms. friend of yore, but contains a far wider selection of characters, every one of which can be turned up at a moment's notice by reference to the exceedingly neat index. True, as the Scottish laird said of Bailey's Dictionary, the tales, though good, are "unco' short," but for the maximum of portability and usefulness (controlled by such portability) this little book could hardly be excelled.

And its work is not finished when we have traced out a given character, for by availing ourselves of Mr. Soothill's method of arrangement we gain an introduction to the whole family. With human beings to deal with we may be introduced to Mr. Wang or Mrs. Chang and be duly gratified at the honour, but to gain an introduction to sons and daughters, brothers and sisters, uncles and cousins all at once, is a boon which any missionary might well long for in the case of an intended employée or prospective church-member. And this is precisely what Mr. Soothill does for us with the literary characters, and as his book is more widely adopted, and its method more diligently followed, is it too much to say that we may hope for the advent of a new race of students of Chinese, and may even wake up some morning to find ourselves numbered among them?

W. A. Cornaby.

Laos Folk-lore of Farther India. By Katherine Neville Fleeson. With illustrations from photographs taken by W. A. Briggs, M.D. Fleming H. Revell Co. 1899. Pp. 153. $1.25. (For sale by Mr. Edward Evans.)

This book enters a fresh field of singular interest which has been well worked by the authoress, who seems to have taken commendable pains not only to collect her materials, but also to assort them, which is done under eleven distinct heads. These are: Tales of the Jungle, Fables from the Forest, Nature's Riddles and their Answers, Romance and Tragedy, Temples and Priests, Moderation and Greed, Parables and Proverbs, the Gods know and the Gods reward, Wonders of Wisdom, Strange Fortunes of Strange People, and Stories gone Astray. From this heterogeneous collection of titles it will be seen that any classification is at best imperfect. But the treatment of the materials by the unknown originators of these tales, has a special interest as throwing light upon native beliefs and thinking in many lines. It may be remembered that in the first Life of Dr. Judson, by Pres. Wayland, it was mentioned that he had a vast store of this kind of folk-lore in his capacious memory, but he would neither

commit it to writing himself, nor transmit it to any one else for that end. Missionaries of this generation have learned a more excellent way, and it is to be hoped that collections of this sort may be multiplied in every land. The uses would be many, and there can be no valid objection to their being accumulated and collated.

China and its Future in the Light of the Antecedents of the Empire, its People and their Institutions. By James Johnston, author of "China and Formosa." With illustrations. London: Eliot Stock. 1899. Pp. 180. Mex. $2.25.

The author of this little work has often written of the Chinese empire in previous years, having become specially interested in it during a short residence many years ago. He has distributed what he has to say in seven chapters, of which the first six are devoted to the people, the position of women and children, the history, government, administration, education, and religion of the Chinese. The final chapter is on the Future of China, which contains some good advice and some unsafe predictions. We think it is correct to say that the more clear is one's insight into the real mechanism through which alone China can be reformed from within, the less hopeful is he of the possibility of any such reformation. It is very doubtful whether Mr. Johnston is justified in his optimistic view of the benefits of coming Russian aggression in northern China, although he may be right as to the probable result of a complete understanding between Great Britain and Russia, not to speak of the other powers, as to what can and what cannot be done in this empire. The circulation of this little book can do only good, as it presents, in a compact and modern way, much of which millions in the home lands are perennially ignorant, no matter how often they have been enlightened. Mr. Johnston is one of those who have a huge veneration for the Alpine mass of guesses known as the "Chinese Census," and never omits an opportunity to say so. We have no quarrel with his conclusion that there are *perhaps* four hundred millions of human beings in the empire, but we insist—as we have often insisted before—that neither Mr. Johnston nor any other human being can prove it by the "Chinese Census".

A. H. S.

In Primo. A Story of Facts and Factors. By Enlied. Fleming H. Revell Co. 1899. Pp. 368. $1.25. (For sale by Mr. Evans).

The young lady who presumptively compiled this tale, wished to express a variety of opinions on many different themes. The story is not complex, but the choice of a journal form for the conveyance of somewhat complicated and ramified information, does not strike one as a happy device. Where is the young woman who would have the patience to copy into her diary letters of great length which she has sent to her friends, or still more those which she has received from them? (She would not have the courage to do this, even if she had a new S. P. typewriter, much less with the pen, in the intervals of the most exacting and often exciting scenes.) The heroine is at first poor and rather plain, but on slight provocation she becomes rich, and in a way handsome, so as to be the rival of a 'society' leader, a position, however, which she does not seek and will not keep. She wishes to use her wealth in the highest possible way, and has much trouble in deciding what to do with it. We have been as unable to ascertain why the tale is styled "In Primo", as why the authoress prefers to be known as "Enlied."

Editorial Comment.

THE murder of the Rev. S. M. Brooke, of the S. P. G., Tai-an-fu, near the end of December, was one of the saddest, in many respects, in the records of missionary work in China. A death at the hands of a mob is terrible to contemplate under any circumstances, but in this instance there was unusual cruelty and prolonged torture. We are far from calling for revenge; God knows His own and will care for them. But there are "powers" that are "ordained of God," and the British government has certainly a weighty reponsibility for the manner in which it treats the very criminal governor at whose door this crime is so plainly to be laid.

* * *

As will be seen from a notice under Missionary News, Dr. Clark, President of the United Society of Christian Endeavor, expects to visit China again in the interests of Endeavor work. Many will remember with interest his former visit, and it is to be hoped that this present will be even more memorable and profitable. There has been wonderful growth and development since he was here before, and while not all places are yet ready for Endeavor Societies, it is fair to presume that many places might have profitable societies that do not now have them, and that much good will result from Mr. Clark's visit.

The meeting at Foochow promises to be a very interesting and well attended one. There is a great deal of enthusiasm in Foochow. Judging from what we have heard of meetings there heretofore, and with the prospect of having Dr. Clark among them, and the fact that this is the first time the National Convention has been held there, there will be, doubtless, lively times.

* * *

MRS. LITTLE, Organizing Secretary of the Tien Tsu Hui, hopes to start very shortly for a tour of the southern treaty ports, similar to that recently undertaken by her along the Yangtze. She expects to leave Shanghai by the first China Merchants' steamer after China New Year, and hopes to spend a few days in Hongkong, Canton, Macao, Amoy, Swatow, and Foochow. Her wish is to address a meeting of the foreign community in each place; also, wherever it is possible, to address a public Chinese meeting to which Chinese officials and the leading gentry may have been invited by some leading European official, as has been lately done with such good results in Wuhu and Hankow, and yet more brilliantly in Shanghai, where the Taotai attended with his retinue. But she is also most desirous to address gatherings of Chineses ladies and show them that sympathy that seems needed to help them from tottering painfully, thrown back upon their heels, to walking gracefully about their women's duties; also to address college students and boys' schools; these last, wherever convenient, apart from women. Mrs. Little is a host in herself at these meetings, full of life and energy, and we bespeak for her a most cordial welcome wherever she may chance to come. She will be

pleased to hear from any one who could assist her in any way, at her home, 39 North Soochow Road, Shanghai.

* * *

It should be distinctly understood that the Committee in passing the resolutions in regard to the coming General Conference in 1901, printed in January RECORDER, had no idea of restricting the *membership* in any way. It was merely the matter of *entertainment*. As Resolution I. distinctly says: "All others will of course be welcomed to the Conference," and perhaps it should have added: All will be entitled to equal privileges in voting, discussing, etc.

* * *

The Shanghai papers have recently published a scheme for the education of the Chinese youth within the foreign settlement of Shanghai with the aid of Municipal funds. Some of the more influential Chinese have promised to raise the sum of thirty thousand taels for the purposes of buildings, etc., and the Municipal Council proposes to ask the rate-payers to approve of a grant of three thousand taels, at present, and five thousand later on, to secure foreign instructors, etc. The root-idea is certainly a good one, and the three gentlemen who have devoted so much time and pains to preparing the scheme, are certainly worthy of all praise. Probably any scheme that could be devised would be open to serious objections, and so it has occurred to us that this, while furnishing a good opportunity to a select few—500 is the present limit—the great mass of the children of the settlement would be as unprovided for as before. We must confess that it is no light matter to contemplate, the providing adequate school accommodations for several tens of thousands of Chinese children, and even if the present scheme does not succeed, it is to be hoped that it will prepare the way for what must commend itself most strongly to all right minded people.

* * *

During the past month we have received two specimen numbers—one from Foochow and one from Shanghai—of new papers or magazines for the Chinese, both to be published monthly. The one from Foochow is called the *Hwa Mei Pao*, or Chinese Christian Advocate, and the one from Shanghai the *Kiao Pao*, or Christian Advocate. Both are well edited, the former by Rev. M. C. Wilcox, assisted by Rev. Uong De-gi, and the latter by Dr. Y. J. Allen. Both contain a variety of useful reading and information, and as such are to be welcomed. We confess to a feeling of regret, however, in seeing that both are in the interests of a denomination, confessedly so. We have all along cherished a hope that denominationalism would be made as little of as possible in China, and that our literature would be Christian and not denominational, though some may say, of course, that it may be both. Granted, but why not put off the evil day as long as possible? We welcome good literature of every kind—religious, educational, scientific, political, philosophical, etc.—and in every kind we want the *best*. Is denominational ever the

best? The writer has stood out against efforts looking in this direction in his own church, and could wish that we might wait long before the denominational element is introduced, or at least to as limited an extent as possible.

* * *

JUST as we go to press (January 26th) news comes of the "resignation" of the Emperor, Kuang Hsu, and the appointment of a successor, P'u Chun, the son of Tsai Yi, a lad of but nine years of age. What is to become of the former Emperor can only be surmised, but it would be strange if he were to be permitted to live. And will the great powers sit quietly by and permit such bare-faced usurpation to go on? And what will be the effect on the people of China? These and many other questions arise in the mind at once. But who shall answer them? Certainly the outlook for China never seemed so gloomy.

Missionary News.

Anti-foot-binding Meeting.

On a recent Monday close on a hundred of the leading Chinese in Shanghai, about thirty of them officials, assembled in the Drill Hall by the invitation of Mr. F. A. Anderson, chairman of the Municipal Council, who presided. Sir Nicholas Hannen was also present. A Taotai of the Arsenal, late coadjutor of the Viceroy of Shantung, asked leave to speak, and fairly convulsed the audience by his brilliant and humorous suggestions as to how to do away with foot-binding. On Thursday about forty Chinese ladies assembled at the house of Mrs. Rocher, the Commissioner's wife. Besides several speeches there were several foreign ladies to talk to the Chinese ladies, whose carriages and many befurred footmen coming beforehand to announce their arrival, sufficiently indicated their social standing. There were among them some of the givers of the famous Chinese ladies' public dinner to found the girls' school, besides other new friends. One lady joined the Society at once, and promised not to bind her young daughter's feet; some other young girls were going home to unloose their bandages, and several others appeared moved and grateful for the kind sympathy shown them.

L.

The Chinese Tract Society.

During the month this Society has held its anniversary meetings in Shanghai.

On the 18th, the Board of Trustees met, and besides listening to various reports and attending to routine business, filled vacancies by electing the following on the Board of Trustees: The Rev. C. E. Darwent, M.A., pastor of Union Church; J. C. Ferguson, M.A., president Nanyang College; Rev. G. F. Fitch, superintendent Mission Press; Rev. W. Nelson Bitton, of the London Mission; Rev. C. J. F. Symons, of the Church Missionary Society; Dr. S. P. Barchet, interpreter at the United States Consulate-General; Professor G. H. Bell, of the Anglo-Chinese College; Mr. Kau Voong-z, compradore and former proof-reader at the Mission Press; Mr. Zee Ve-wae, assistant in the editorial and other work of the Tract Society; and the Rev. Tsu Niok-dong, a clergyman of the American Episcopal Church.

Professor Bell was elected a member of the Board of Directors. The Rev. William Muirhead, D.D., was elected Corresponding Secretary in

place of the Rev. Ernest Box, resigned, and Mr. Dzung Ts-kok was elected to serve on the Examining Committee, and Mr. James H. Osborne received a hearty vote of thanks for his generous services, and was re-elected Honorary Auditor.

On Sunday, the 21st, there was a large gathering of native Christians and several missionaries.

A native pastor delivered an able sermon, followed with a stirring address by another, setting forth in strong language the value of the Society's publications. A collection was taken, amounting to $14.65.

The reports of the Society show a prosperous year's work and its funds to be in a good condition.

A great work noticed as in press last year, has been issued—*The Conference Commentary on the New Testament.* It is bound in three handsome volumes, a beautiful specimen of the typographical art and by some considered the greatest work ever undertaken by the China missionaries. *Short Sermons*, also in three volumes, is another important work.

Through great economy there is a handsome sum in hand at the close of the year, yet the expenses in the immediate future are likely to be very great.

Stereotype plates and a second edition of *The Conference Commentary* is already talked of. The committee is busy with the Commentary on the Old Testament, and already a part of it is ready for the press, and a very large sum will be required to bring out the whole. The Bible Dictionary is likely to be published this year, and an unusually large number of the Society's standard works are out of stock, so a much larger sum than that now on hand will be needed to carry on the work of the Society successfully.

The Society has published thirty-two different works, besides periodcals and Sunday school lessons, making in all 435,170 copies, equal to 13,641,260 pages. The sales and grants amount to 453,860 copies and to 5,042,858 pages, at least a million more than last year. The printing has cost $8,042.52 and the income from the sale of books has been $4,333.58, against $2,855.85 last year.

Wei-hsien Presbytery Meeting.

The Presbytery of Wei-hsien comprises nine ministers (six Chinese and three American) and twenty organized churches, together with a large unorganized work. Heretofore it has been customary for the Presbytery to convene at the central Mission compound at Wei-hsien, but this year it seemed expedient to meet in the memorial chapel recently erected by the Chinese Presbyterians of Shantung to the memory of the late Dr. Nevius. This church is at Wu-kia-miao-tze, some sixty *li* west of this place. It is a building in plain Chinese style, fifteen by forty feet, with glass windows as the sole foreign feature. Here the brethren convened on November 16th and adjourned Saturday the 18th November. The church of Chai-ti called the Rev. Hwang Ping-fu at a salary of 75,000 real cash. He accepted in a well-worded and heartfelt speech. Mr. Hwang had served the church last year as their supply, they paying the salary. This makes the sixth native minister the churches in this Presbytery have undertaken to support.

In spite of the hard times Shantung is now experiencing, two congregations voluntarily increased their pastors' salaries, raising the whole amount within their own bounds. Among other items of business was the appointment of a committee to prepare a history of Presbyterianism in Shantung. This was moved by a Chinese brother, who urged that some such work should be undertaken while the pioneer missionaries are with

us, whose help supplying facts and dates is essential to an accurate history. Notwithstanding some knotty problems to be solved, the meeting was characterized by the utmost unanimity, and not a discordant note was struck during the discussions. The non-Christian element behaved with commendable decorum, especially seeing there were two bicycles on the premises belonging to the foreign contingent.

The additions to the church reported were 263, and the losses by death removal and excommunication, 108. The present membership reported is 2,849. The contributions for preaching and benevolence were 785,000 cash, equivalent to just $1,000 Mexican. This represents the strictly native contributions. Besides this amount given for church work the people expended fully $1,200 on their schools. This last item is from the Mission Report, for we do not permit educational expenditure to be reported to the Presbytery as on a par with contributions for church work and benevolence. The reasons for this are obvious. The past year has been a trying one for the Christians. The unsettled political situation, the long continued drought, and the consequent high price of grain have combined to make the poor poorer and the rich more close-fisted. In spite of these adverse conditions the contributions for the year have exceeded all previous attainments.

F. H. CHALFANT.

Missionary Journal.

BIRTHS.

AT Paoting-fu, December 17th, the wife of Rev. J. A. Miller, A. P. M., of a son.

AT Nankin, December 19th, the wife of T. J. ARNOLD, F. C. M. S., of a son.

AT Liao-yang, Manchuria, December 8th, the wife of the Rev. GEORGE DOUGLAS, of a daughter, Helen Grant.

AT Hsi-chê, on 20th December, 1899, to Dr. and Mrs. MALCOLM, C. P. M., a daughter, Claire Davidson.

AT Hankow, January 4th, the wife of A. A PHILLIPS, C. M. S., West China Mission, of a daughter.

AT Ping-tu, January 5th, the wife of Rev. J. W. LOWE, of the A. B. M. (South), of a son, William Alex.

MARRIAGES.

AT Kia-ting, December 7th, E. AMUNDSEN and Miss P. NAESS, both of C. I. M.

AT Swatow, December 26th, by the Rev. D. MacIver, M.A., assisted by Rev. J. C. Gibson, D.D., JOHN F. McPHUN, M.B., C.M., and MARGARET FALCONER, both of E. P M.

AT Hongkong, December 23rd, by the Right Reverend the Bishop of Victoria, assisted by the Reverend R. F. Cobbold, ALFRED JAMES WALKER, Vice-Principal of Trinity College, Ningpo, to EDITH, eldest daughter of the late Clement Alexander Middleton, Bencher of Gray's Inn.

AT Chung-king, December 27th, JAMES HUTSON and Miss WIDGERY, both of the C. I. M.

AT Shanghai, January 17th, by the Rev. H C. Hodges, M.A., the Rev. CHARLES ROBERTSON, of the London Mission, Wuchang, to JANE AITKENHEAD, second daughter of George McKendrick, Wishaw, N. B.

DEATHS.

AT Sam-kong, Lien-chow, on January 5th, ELIZABETH, beloved daughter of Rev. and Mrs. Chas. W Swan, A. P. M., aged 1 year and 4 days.

In Shantung, Rev. S.M. Brooke, of the S. P. G., at the hands of the Great Knife Society.

ARRIVALS.

AT Shanghai, January 9th, GEO. FOX DEVOL, M.D., F. F. M. A., Nankin; C. S. TERRELL, M.D., and wife, Miss MINNIE DAVIDS, C. and M. A., Central China.

AT Shanghai, January 16th, Rev. GEO. and Mrs. HUNTER and one child (returned), Misses SANDERSON (returned), A. T. SALTMARSH and J. SANDEBERG, from England, for C. I. M.

AT Shanghai, January 20th, Rev. A. O, LOOSLEY, from America, for C. I. M.

DEPARTURES.

FROM Shanghai, January 2nd, Rev. Q A. MYERS, wife and child, of M. E. M. W. China, for U. S.

FROM Shanghai, January 15th, Mr. J. T. DEMPSEY and wife, W. M. S., for England.

FROM Shanghai, January 24th, O. T. LOGAN, M.D., wife and two children, Cumb. P. M.; Miss M. A. SNODGRASS, A. P. M., Tungchow; Miss E. S. HARTWELL, A. B. C. F. M., Foochow; Miss G. B. MOSHER, A. C. M., for U. S.

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